840 i h 6

A VERY EXCELLENT AND LEARNED DISCOURSE,

touching the Tranquilitie and Contentation of the minde:

CONTEINING

SVNDRY NOTABLE INSTRVCTIONS, AND FIRME Consolations, most necessarie for all sortes *of afflicted persons in these latter dayes.*

Distinguished into seven Bookes,

1. Against Covetousnes.
2. Against Ambition.
3. Against Anger.
4. Against Envie.
5. Against Pleasure.
6. Against Curiositie.
7. Against Feare.

WRITTEN IN FRENCH BY THE FAMOUS and learned M. I. DEL' ESPINE, and newly *translated into English by Ed. Smyth.*

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And are to be solde at the signe of the Sunne in Paules Church-yarde in London.



TO THE RIGHT VVORSHIPFVL SIR *Francis Hynd, Knight, and M. Thomas Wendy*, Eſquire; two of her Maieſties Iuſtices of peace *in her Countie of Cambridge*, EDWARD SMITH wiſheth all increaſe of true worſhippe in this worlde, and *the full accompliſhment of all neceſſarie bleſſings for the world to come.*

IT hath bene no ſmall controverſie in former ages, (Right worſhipful) and that among the greateſt Clarks, as may evidently appeare by their large volumes and long diſcourſes, what ſhould be the readieſt way and moſt effectuall meanes to bring man) who is ſubiect to ſo many miſerable and fearefull accidents) to a firme and ſtable eſtate, and place him in ſuch a perfection, as that even in this life he might attaine an aſſured reſt and a ioyfull contentation. The conſideration whereof, as it was alwayes verie common among thoſe of greateſt giftes, and ſuch as were moſt plentifully endued with many and ſundrie excellent graces, ſo was it the principall drift of the wiſer ſorte, whome nature hath garniſhed with the beſt conceites, to employ their whole ſtudies and indeavours in the ſearching out of ſo invaluable a Iewel, as the ioy of the heart, which (as the Wiſeman ſaith) is accounted as the life of man, and the meanes to prolong his dayes. Having thus reſolved with them ſelves, and being fully perſwaded that by their owne deviſe and induſtrie they were able to builde ſuch an impregnable fortreſſe, and that with the morter of their owne inventions, againſt the fierce aſſaultes of frowarde fortune, that nothing ſhould be of ſufficient force, either to incumber their mindes, or diſturbe the peaceable eſtate

Plato in convivio.

Eccluſ. 30. 16.

Prou. 15. 13.

of their pretended happineſſe, every one according to his fancie haue laid his foundations, and finiſhed the reſt of the building with ſuch matter as was moſt agreeable to his owne liking. The diverſitie of their workes doe evidently declare their diſſenting humours, and their frivolous reaſons doe apparantly prove, that the wiſedome of the worlde is meere fooliſhneſſe. To let paſſe the ſimpler ſorte, whoſe writings haue bene of leaſt waight, and to come vnto the Ringleaders of the reſt, whoſe memoriall remaineth at this day in higheſt price, and is but too greatly reverenced of ſuch, as are ſomewhat too zealouſly addicted to heathen fanſies, we ſhall finde that though they were as confident in their opinions as ever was that boaſting *Meno*, (of whome *Plato* maketh mention) yet a wiſe and Chriſtian *Socrates* would eaſely convince them, and make them confeſſe with the wiſe King, that wiſdome is farre from them, and that they know nothing as they ought to know.

1.Cor.1. 20.& 3,19.

Plato in Menone. Eccles.7. 16.26. 1.Cor.8.2.

And no marvaile though they could not direct others vnto that happie eſtate, which they themſelves ſo earneſtly affected, ſeeing that beſides the darkeneſſe of their owne vnderſtanding, which was wonderfully obſcured with the foggie miſts of cloudie ignorance, they were for the moſt part wholy directed by thoſe ſame two noyſome neighbours, and vnadviſed Counſellours *Pleaſure* and *Paine*: whoſe deviſes were accounted as oracles, & their ſuggeſtions ſufficient to ſway every action. Whereupon ſome, though ſuch indeed as had but ſlender iudgements, being terrifyed with the frowning countenance of tormenting ſorrowe, embraced the counſel of *Electra* to her brother *Oreſtes*, imagining that the beſt meanes to compaſſe a quiet life, was to ſequeſter themſelves from all publike affaires; and like *Tymon* of *Athens* carefully to avoyd all ſocietie, leſt peradventure they ſhould heare or ſee that, which might breede their vnquietnes. Which doctrine, though it were plauſible ynough to the ſlouthfuller ſort, who are wiſer in their owne conceits, then ſeven men that can render a reaſon, yet are they too blame to forget that worthy ſaying of ſage *Cato*, that in doing of nothing they learne to do euill. Beſides that they value their reſt at too high a rate, buying their eaſe with idlenes the mother of ſo many miſchiefs, not remembring (like vnskilfull ſurgeons) that whileſt they covet

Plato in the firſt booke of his lawes.

Seneca.

Cic. in his firſt booke of offices.

Prov.15.13.

T. Livius.

Plutarch.

to

to heale ſome particular member, they deſtroy the whole bodie; and labouring to purge the minde from griefe, they wholy bereave it of vnderſtanding, making it ſluggiſh, forgetfull, and vncapable of any excellent conceite.

Others of as baſe a iudgement and of a more brutiſh practiſe, doe not thinke it ſufficient for their owne contentation to abſtaine from all good, vnleſſe withall they bee wholy given over to a ſenſuall life, wallowing in the filth of their owne concupiſcences, deſiring with *Philoxenus* to haue neckes as long as Cranes, the more to delight their intemperate throtes. Thus indeavouring by a ſuppoſed felicitie conſiſting in the full fruition of their owne licentious appetites, to become more happie then earthly men, through the filthie pollution of their ſwiniſh affections they become more miſerable then the brutiſh beaſtes. *The Epicures.* *Ariſt. in the 3 booke of his Ethickes. Chap. 10.* *Cic. in Cato. maior.*

Such as ſuppoſed this ineſtimable pearle the enioying of a bleſſed eſtate and a quiet life, to conſiſt in the want of affections, had ſayde ſomewhat, if ſenſeleſneſſe were a vertue, or if it were poſſible to become a skilfull artiſan, and never take delight in an occupation, which is contrarie to that common rule among philoſophers: *Vnicuique operationi eſt propria quædam voluptas.* And therefore not without good cauſe is this ſenceleſſe aſſertion reprooved by *Ariſtotle*, and iuſtly condemned of all that are wiſe, for that without all regarde of circumſtance it doeth whollie bereave vs of all inclination, and maintaineth (contrarie to the opinion of *Plato*, who accounted ioye and ſorowe as the roapes, wherewith wee are drawen to the embracing or avoyding of every action) that we may attain a perfection without affecting of any thing. *Zeno and the reſt of the Stoickes.* *Ariſt. in his 2. booke of Ethicks. Chap. 2. 3.* *Vt oportet, quando oportet.* *In the 6. booke of his lawes.*

Which out of queſtion was alwayes accounted a paradoxe among the ambitious ſorte, and the greateſt wittes coulde never away with ſuch doctrine. For beeing perſwaded that the onely way to purchaſe a peaceable eſtate, was to intermeddle in worldly affaires, to employ their wittes with *Lycurgus* to make lawes, to ſtudie with *Deioces* to miniſter iuſtice, and with *Alexander* to bend their whole forces to conquere kingdomes, & as though the earth were too litle for one man, would needs command over ſea and land, and like Monarches rule all: *Herodit. in Clio.* *Q. Curtius.* *Plutarch in his lives.*

not onely lamenting with *Cæsar*, that they haue not conquered so much as *Alexander*: but also if they happen to heare some foolish *Anaxarchus* maintaine that there are innumerable worldes, they are readie to weepe that they haue not all of them vnder their subiection, and every mans head vnder their girdle. These men, if they would haue bene ruled by reason, without passing the boundes of modest ambition, might peradventure in the sight of worldlings haue bene thought happie. But such is the nature of fleshly conceites, that the more we tender them, the more they torment vs: the more we cherish them, the more they chooke vs: the more we take pleasure in them, the more they paine vs. So that we may truely confesse with the wise man, that they breede nothing in vs but sorowe and vexation, and through the sensible feeling of our owne miserable estate, crie out with *Cræsus*, and confesse the saying of *Solon* to bee verie true:

Plutarch.

Eccles. 2.

Herodit.

--------Vltima semper
Expectanda dies homini, dicique beatus
Ante obitum nemo, supremaq; funera debet.

Which opinion though it be highly disgraced by *Aristotle*, in calling it an absurd assertion, yet it is of greater waight then hee tooke it, and commeth neerer the trueth then he imagined. But whilest hee woulde discent from all others, making felicitie like a galli-maufrey, in compounding it of an *Omnigatherum*, of the vertues of the minde, the giftes of the bodie, and the fauours of fortune, he quite forgate that hee did *repugnantia loqui*, framing his *Fœlix* like a *Camœlion*, to day happie, to morrowe miserable.

In the first booke of his Ethickes, Chap. 6.

Chap. 6.

The deuine and heauenly Philosopher *Plato*, though hee were more excellent in this argument then all the rest, placing his greatest happinesse in a serious contemplation of an *Idea*, which was notwithstanding hee knewe not what; yet (whilest hee seemeth to make mans reason a rule to attaine to perfection, and attributeth too much to Philosophie, calling it Νομισμα ορθον, the pure golde and precious pearle, for the attaining whereof wee shoulde sell all that we haue, and account it the onely meanes to compasse a quiet life) hath gone astray

In Phædone. Tertul. in lib. de anima.

aſtray aſwell as the reſt, and left ſmall hope of heavenly health to be procured by his heatheniſh receiptes.

And yet ſurely a wiſe reader may picke out excellent preparatives, as well out of his workes, as out of other philoſophicall diſcourſes, and compounde a potion fitte for the purging of our mindes of much vnquietneſſe, though hee ſhall never bee able to attaine that perfection of ioy and bliſſe, which is here ſpoken of.

For it is not all one to bee a morall wiſe man, and to bee a good Chriſtian; to bee a great proficient in humaine knowledge, and a profounde Clarke in heavenly vnderſtanding; to bee skilfull in the writings of men, and to bee cunning in the booke of God. For theſe differ more in deede then they doe in ſhewe; and more in ſubſtance then in apparance. And therefore in ſeeking to repoſe our ſelves in humane diſcourſes, wee may ſeeke for quietneſſe, but we ſhall never be at reſt; wee ſhall hunger, and never be ſatisfyed; we ſhall drinke, and yet never Iohn 4.3. taſte of that water which ſhall be ſufficient to quench our thirſt: for the deuice of mans braine is too ſhallow, and his reaſon polluted with too many filthie ſtaines of his owne corruption, to finde out ſo heavenly a bleſſing, and ſo vnſpeakeable a benefite.

And therefore ſuch as haue bene trayned vp in the ſchoole of Chriſtianitie, and truely taught by the Spirite of God, have learned to avoyde thoſe ſandie foundations, and to builde vpon ſure rockes; the death and merites of *Chriſt Ieſus*: and to looke for all happineſſe and tranquillitie both of minde and conſcience, in the aſſured perſwaſion of the forgiveneſſe of their ſinnes: Pſal.32.1. which ſtrong foundation neither the ſtormie tempeſtes of Matth.7.23. carnall motions, nor the bluſtering windes of diveliſh ſuggeſtions ſhall ever be able to ſhake.

Conſidering then that this peace and contentation of mind ought to be the deſired haven, wherein everie one ſhoulde harbour him ſelfe from the tempeſtuous rage of his owne diſtempered humours, and that among all the violent paſſions wherewith we are toſſed, as it were, too and fro, not any are more dangerous then thoſe that are tainted with *Covetouſneſſe*, *Ambition*, *Anger*, *Envie*, *Pleaſure*, *Curioſitie*, *Feare*, & ſuch like; the perillous

goulfes whereof are continually readie to ſwallow vp the ſhip of every mans ſafetie, were it not guided by the direction of ſome skilfull Pilot: I could not but commend this excellent diſcourſe of *M. I. del' Eſpine*, directly tending to the compaſſing of a quiet minde, wherein he hath not onely laid downe the reaſons that may be moſt effectuall to drawe men to moderate their vehement paſſions, but alſo moſt notably diſcovered thoſe inminent dangers, which doe vſually accompanie vnruly motions, and furniſhed this whole diſcourſe with ſuch infallible prooſes, apte ſimilitudes, fitte compariſons, ſage ſayings, and worthie examples, as well out of divine as humane ſtories, as may be ſufficient to drawe on the liking of all ſuch, as are not wholly compounded of vnruly affections. And though I feared at the firſt to commit any tranſlation thereof to the preſſe, being moſt vnwilling to lay open mine owne inſufficiencie in the tongue to the viewe of the skilfull Reader, but to vſe it rather as an exerciſe for mine owne particuler: yet being perſwaded to the contrarie by conſidering the correſpondencie that ought to bee among Chriſtians, and the good that ſo neceſſarie a worke may doe in theſe dayes, wherein mens mindes through the pollicie of Sathan and the corruption of their owne natures, ſeeme to be but too full of paſſionate humours, I was the rather enduced to venture neere home like a young merchant, and to make tryall howe theſe precious *French* wares will be vttered among our Engliſh nation at this preſent, who haue (I am ſure heretofore) bene but too much delighted with their baſer commodities.

Being growen to this reſolution, I began to call to remembrance howe deepely I am indebted vnto your Worſhips, and my want of abilitie in any ſmall meaſure to requite ſo many deſertes, otherwiſe then by this or the like teſtimonie of my thankefull heart and duetiful affection: as alſo how correſpondent the title of this booke is vnto the wiſe & peaceable carriage of your ſelves in your greateſt actions, ſo farre from the leaſt ſuſpitiō of al diſtēpered affections, as that you may ſeeme to put in continuall practiſe thoſe excellent preceptes, which the authour of this worke hath moſt notably deſcribed in his moſt ſerious contemplations: which mooved me (I confeſſe) to offer this tranſlation vnto your worſhips, ſeeking herein to countenance my ſelfe

vnder

vnder your patronage, thereby the more readelie to ſtoppe the mouthes of ſundrie carpers, who either cannot or will not doe any thing themſelues, and yet are froward enough to reprooue other mens labours, and ſharply to cenſure their honeſt endeauours; crauing withall a fauourable acceptance of my good meaning, and curteous entertainment of this new come geſſe, who though he be but plainlie attired, yet I truſt his diſcreet behauiour will procure him friendes, and make others, through your goods words, countenance him, though it be for nothing, but for that he is a ſtranger.

The Almightie God, who hath enriched your worſhips with ſo many worldly bleſſings, and adorned your mindes with ſuch excellent graces, as that you may iuſtly be ſaid to haue attained no ſmall portion of his heauenly benedictions, increaſe in you all bleſſings neceſſarie for the attaining of all contentation in this life, and the full fruition of all happines in the life to come.

Your Worſhips to command,
Edward Smyth.

AD ACADEMI-
cam Iuventutem paræneſis.

CHryſippus & Diogenes, *detracta vtilitate, ne digitum quidem virtutis cauſa attollere voluerunt. Quòd ſi ornatiſſimus ille doctiſſimuſq; vir, qui in iſto effodiendo theſauro ſummos labores exantlauit, pari fuiſſet erga literarum decus voluntate, ne ſummo (quod dicitur) digito præclarum hoc opus attigiſſet. In iſtis etenim tenebris & quaſi parietinis bonarum artium, ea eſt Scholaſticorum vita omnibus non ornamentis modò, ſed & emolumentis etiam ſpoliata, vt villici quàm Philoſophi, aratoris quam oratoris potior ſit conditio, & nemo ferè ſit, ſi præmiorum dulcedine rapiatur, qui non malit in tractandis raſtris, quàm in conſcendendis roſtris, in acuendis ligonibus, quàm in euoluendis libris occupari: Adeò vt, tametſi quiſpiam (ſi fieri poſſet) ſubtilitate Lyſiam, acumine Hyperidem, inexhauſta legendi auiditate Catonem ſuperaret, & verè queat cum Heleo Hippia gloriari, nihil eſſe vlla in arte rerum omnium, quod neſciret: niſi tamen cum eodem poſſit & pallium, quo amictus, & ſoccos, quibus indutus ſit, propria conficere manu, vix aut ne vix quidem, miſeram hanc vitam ſuſtinuerit. In ore habent omnes eruditionis elegantiam, Philoſophiæ ſplendorem admirantur, hanc in luce ac celebritate conſtitutam cupiunt: quibus tamen eruditos intereà negligentibus nec immeritò poſſumus illud Anaxagoræ ad Periclem occinere* οἱ τῆς λύχνου χρείαν ἔχοντες ἔλαιον ὀπτχέουσιν. *Huinſce igitur literatiſſimi viri induſtria eò maiorem laudem commeretur, quò in iſtis lucubracionibus non priuatam aliquam vtilitatem, ſed pubicum ſibi commodum propoſuerit.*

Ea

Ea autem est huiusce ætatis siue segnities inertissima, siue fastidium delicatissimum, vt huiusmodi labores vel oscitanter prætereantur, vel tanquam inutiles contemnantur. Excitanda itaq; est nostri seculi iuventus, & harum scientiarum ardore inflammanda. Haud exiguus est eorum numerus, qui otio torpentes, genio indulgentes, in impurissimo voluptatis cœno volutantes, porci verius quàm studiosi, ventris animalia, quàm mentis coloni appellari queant. Hi, si relicta Epicuri hara, ad sacrosanctum Platonis, Aristotelis, Plutarchi aram se reciperent, facilè se paterentur è voluptatis quasi tyrannide ereptos in veram ac genuinam Philosophiæ libertatem vindicari. Excutite igitur torporem (adolescentes) ὀπνίαν ἐλευθήριον non esse cum Remo ac Romulo iudicate, ne vos libidinibus constringendos detis, Syracusanas mensas à Platone grauiter reprehensas, & Sardanapali Epigramma ab Aristotele explosum cogitate. Nolite putare hoc esse Academici, lectulo affixum adhærescere, togatum discurrere per plateas, pro oppidanorum foribus considere, per forum cursitare otiosum, sub veneris vexillo militare, ipsum Falcidium bibendo & poculorum magnitudine superare: sed antelucanas Demosthenis imitari vigilias, in Musæum abdi cum Acesema, Accium assidua intentione animi, & ardore studij (si fieri potest) ipsum vincere Archimedem. Cum Iulianus Imperator (vt ecclesiastica tradit historia) Philosophos præ reliquis suo fauore complexus esset, statim ad aulam undiq; confluebant, qui ὁ τῆς ἐχήμαλος μᾶλλον, ἢ ὁ τῆς παιδείας φιλόσοφοι τὸ εἰκυῖλο. Et vtinam eandem hodiè non liceret vsurpare querelam, in Academiarum reperiri gremio, qui, vt ad Academiæ tandem obrepant honores, sese potius studeant Academicis gradibus tanquam leonina pelle induere, quàm mentem suam perpetua lectione omnium disciplinarum efficere bibliothecam. Quòd si semel ignauiæ soluti vinculis è voluptatis quasi custodia euolauerint, non Catonis instar in Musæis sedent Stoicorum aut Peripateticorum circumfusi libris, sed ingenuas ex sana doctrina oblectationes ignorantes, circulos aliquos & semicirculos consectantur. Tum si potuerint vel prece vel præmio Anglicanas quasdam legendas comparare, siue de Arthuro Principe, Hugone de Burdeaux, Beviso Southhamptonensi, Valentino ac Orsono, portentosas nescio quas confictas fabulas: hæc commenta arripiuntur auidè, manibus teruntur assiduè, nunquàm possunt putidæ istæ deliciæ adolescentum stomacho nauseam commouere: Romana lingua, vtpote superstitiosa, à plarisq; contemnitur: ad

græcam

græcam quod attinet, hæc vna vocula ſufficiet, græcum eſt, non poteſt legi: hebræa litera in exiguum Theologorum gyrum compinguntur. Sola reſtat Anglicana lingua, quæ omni labore, ſudore, cura procudenda eſt. Euphues igitur, Mammilla, Penelopes tela, triumphus temporis, lamentationes Amyntæ, Philautus, Angliæ Palmerinus, phanaticæ phantaſiæ, pictæ chartulæ, Circææ neſcio quæ Metamorphoſis, mulierum hyperapiſtes, Tharltonis è purgatorio prorumpentis noua, Cantuarienſis ſutor calcearius, reliquæq; amatoriæ ineptiæ, meretriciũ præ ſe ferentes nitorem, inſitum libidinis calorem accendentes, palato mirificè arrident, à quibus ægrè ſe diuelli patiuntur. Cum videret Cæſar diuites quoſdam peregrinos canum & ſimiarum catulos ſecum in gremiis circumferre, lepidè interrogatus eſt, num apud ipſos mulieres non parerent liberos. Et nonnè ab iſtis adoleſcentulis ineptos huiuſmodi codices exoſculantibus æquè liceret petere, vtrum mater Academia, Platonis, Xenophontis, Iſocratis, Senecæ opera tanquam germanos liberos non pariat? Calcei Sicyonij ſatis ad pedes apti erant: quos tamen ſapiens ille reſpuebat, quia viriles non erant. Et illi forſitã ridiculi tractatus ſatis apti & cõcinni pro ſubiecta materia videri poſſunt: quia tamen viros præſertim Academicos minimè decent, quorũ pectora variarũ rerũ ſalutari ſcientia oneranda ſunt, ad fœminas (ſi vllibi cõſiſtẽdi inveniãt locã) relegẽtur. Verè profectò, verè dictũ eſt; αὖ ἐν παίδων μαθήσεις συναρξάτωσι τῆ ψυχῆ. In ciborũ delectu, quia in vnum quaſi corpus nobiſcum coaleſcunt, admodũ curioſi eſſe ſolemus: & in animi pabulo diſcernendo nullum iudicium, nullam ſagacitatem, nullam curam adhibebimus? Si vernaculi ſermonis puritatem amplectimur, cuius deſiderio magnoperè videmur cõflagrare, plurimi ſeſe offerunt libelli, è quibus tãquam ex fontibus auguſtiſſimis vnà cum ſermonis elegantia præcepta etiam ad vitam informandã accommodata haurire licet. Hæc non guſtata modò, ſed potata etiam delectabunt: non aures duntaxat inani ſtrepitu demulcebunt, ſed & animos vera perfundent voluptate. Vt Gallicã Academiã, Academicis inprimis dignißimã, prætermittã ex omni omniũ quaſi ſcientiarũ narthecio deprõptã, reliquoſq; taceã eius farinæ libros: præſens iſte tractatus tanquã ex Gallicis tenebris in Anglicanã lucẽ, optimi viri ſudore ac vigiliis vindicatus, adeò letũ lautũq; inuenibus offert conviviũ, vt in eo nequaquã pigeat ab ouo (quod aiunt) admalũ conſedißе. Hic non vt in Cleãthis tabula voluptatẽ videbũt veluti reginã ſuo in ſolio collocatam, virtutes q; omnes quaſi ancillulas ei miniſtrantes; ſed tanquã

in ſpeculo contemplabunt, & pulchram virtutis effigiem, cuius amore capiantur, & deformem vitij imaginem, quam præ horrore vix aquis intuebuntur oculis. Neq; hæc Agatharei alicuius penicillo, ſed ipſius Apellis atq; Polycleti admirabili depicta artificio. Namque ſiue ad virtutum dignitatem illuſtrandam, ſiue ad vitiorum naturam explicandam in quibuſuis ferè authoribus ſacris ac prophanis reperiuntur, ea omnia in hunc quaſi cumulum congeſta, uno pene intuitu aſpicere liceat. Ad hoc aduolate tanquam apes aluearium, ex omnibus floribus mellifluum delibate ſuccum: in hoc curſu verè Olympiaco ad metam uſq; pergite: huiuſce vos curriculi nunquam pœnitebit. Aureæ hic fulgent Philoſophiæ gemmæ, quibus à tergo poſitis, ne cum gallo illo Eſopico in fœtido ineptorum codicum ſterquilinio commoremini. Incomparabiliter (vt quidam loquitur) pulchrior eſt veritas Chriſtianorum, quàm Helena Græcorum. Meritò debent ſacræ literæ nos quaſi penitùs abſorbere, in his die noctéq; deſudandum eſt. Interim cauendum tamen, ne ſicut quidam imperiti philoſophi, cum à ſenſibus profecti maiora quædam ac diuiniora vidiſſent, ſenſus omninò reliquerunt: ita & nos prætextu Theologiæ Philoſophiam prorſus deſeramus. Quamcunq; tandem artem profitebere, nunquam ad illius aſcendes faſtigium, niſi gradibus quibuſdam philoſophiæ. Placet ne tibi Galeni atq; Hippocratis officina? tritum eſt, ſed verum eſt: vbi deſinit philoſophus, ibi incipit medicus. Ad Theologiæ ſtatuſti confugere caſtra? omnium artium atq; linonarum panoplia inſtructius accedas oportet. Miraculum viſum eſt Hieronymo cunctam Græcorum bibliothecam à Ioſepho ſacris in literis enutrito euolutam eſſe. In Baſilio ac Nazianzeno neſcias quid primum admirere, eruditionem ſeculi, ac ſcientiam ſcripturarum. Anatolius inſignis Theologus in Arithmetica, Geometria, Aſtronomia, Dialectica, Theoria, Phyſica & rhetoricis diſciplinis εἰς ἄκρον peruenit. Meletius Alexandriæ Epiſcopus, οὗ τὸ μὲν εἶδος ἁπλοῦς ἐκάλει, τὴν δὲ πάντα λόγου ἕνεκα τελειότατον ἦν. Critici Philonem Iudæum alterum Platonem pronunciarunt. Ipſe Porphyrius (in hoſte enim virtus laudem habet) Originem non dubitabat quaſi Philoſophiæ corona inſignire. Quem probatum authorem non perlegit Eraſmus, qui & Thomam Scholaſticorum anteſignanum propter admirabilem in Ariſtotele peritiam ἀριστοτελικώτατον appellauit. Si domeſticos exſpectamus ſtimulos, quibus ad Philoſophorum ſtudium excitemur, Theologos in medium producere liceret omnium artium choro ſtipatos. Nonne infinita propè Poetarum, Philoſ. Hiſtoriographorum peragrârunt volumina Iuellus Epiſc. Sariſburienſis,

Euſeb. eccleſ. hiſt. l. 7. c. 32.

burienſis, Fulco ſtrenuiſſimus in Papiſtarum profligandis copiis Achilles, Whitakerus Cantabrigienſis, & Rainoldus Oxonienſis? Ne igitur pudeat ex philoſophico armamentario tela petere, quibus ipſi etiam Philoſophi (ſi opus ſit) confoſſi iaceant. Id enim veritus eſt capitalis Chriſtianorum hoſtis Iulianus, qui ideò gentilium ſcholas ne à limine eorum liberos ſalutare voluit, ἵνα μὴ, inquit, ὀνείοις ἅλεροις βαλλόμενα. Hic eſt Goliæ gladius (vt pulchrè Hieron.) quo ipſe Goliah ingulandus eſt; hac Herculis clava, qua rabidi inter ethnicos canes repercutiendi ſunt. Appollonij igitur veſtigiis inſiſtentes vbiq; inveniamus, quod diſcamus, vt ſemper proficientes, ſemper nobiſmetipſis reddamur meliores.

Theodor. l. 3. c. 8.

Veſtri ſtudioſiſſimus
G. F.

IF ſuch as toyleſome trauayle take to *Indie* farre for gold,
And paſſe along the ſurging ſeas, amids the bluſtering cold,
Deſerue ſuch guerdon for their hyre, ſuch prayſes for their paine,
Though they bring naught but worldly wealth, to maintaine priuate gaine,
Which with great danger gotten is, and foſtered with ſuch feare,
As clogs the minde with penſiue thoughts, with griefes and carking care:
Then great is his deſert by due, who with his painfull toyle,
Hath vndergone this trauaile great, and brought from forraine ſoyle,
Such pearles of price, ſuch choice receipts, as plentie here we finde,
To comfort ſoule and bodie both, and purge the troubled minde
From noyſome humours, which doe breede ſuch paſſions in the heart
Of thoſe, who therewith poiſoned are: and doth the ſame impart
To each man freely for his good: encreaſing thus the wealth
Of them, who wiſh for quiet reſt, and thirſt for heauenly health.
Theſe fruitfull labours then of thine, the vertuous will commend,
And with their tongues will thankefull be: and ſo adue my Friend.

q^d. T.W.

A COMPENDI-

ous and ſhort ſumme of this whole

diſcourſe touching the contentation of the mind:
diſtinguiſhed into ſeuen bookes.

Euerie man naturally endeuoureth by all means poſſible to liue quietly, & ſeeketh continually to ſettle himſelfe in that eſtate, which he imagineth to be moſt to his liking and contentation: and to this end tendeth all his labour, counſells, deliberations, thoughtes, actions, imaginations, and enterpriſes whatſoeuer. Which though it be moſt true, yet doe they not take one, & the ſelfe ſame courſe to attaine vnto their wiſhed end: for ſome thinking felicitie to conſiſt in riches, doe ſeeke for nothing elſe as long as they liue, but to gather wealth: others hunt after honour, and promotion, and ſome after pleaſure, and delight: this man is beſt pleaſed with goodly and ſtately buildings, and that other with trauelling into farre Countries: and euerie one applieth himſelfe vnto that, which fitteth his humour and agreeth with his liking. But there is no man ſo fortunate as to find that which he ſeeketh, neither is there any but complaineth of his owne eſtate and condition: and that in ſuch ſort, as wee may euidently perceiue his vnquietnes, and diſcontentment. The reaſon whereof is this: They ſeeke for that in this world which cannot poſſibly be found: for this tranquillitie and repoſe of the minde is laide vp in heauen, and in the kingdome of God, and is beſtowed onely vpon them, who hope to attaine vnto it by the meanes of Chriſt Ieſus: for the contentation, whereof wee now ſpeake, is nothing elſe, but that bleſſed, and happie eſtate, which he hath purchaſed vnto vs by his obedience, which he reſerued for vs, vntill ſuch time, as he appearing

All men deſire to liue happely.

vnto all the worlde in his glorie, shall make it manifest vnto all men. And yet I will not say, but that it may appeare in some sort, and be attained vnto evē in this life: & that true & vnfained Christians, being illuminated and regenerated, perceiuing the vanitie of this world, and the corruption of all thinges therein, may so lift vp their hearts and mindes vnto God, and by a consideration of his goodnesse and bountie, finde such quiet and assured rest, as they could neuer before attaine vnto. And to the ende that men may the better come vnto this quiet and peaceable estate, I haue in these seuen bookes set downe the meanes that bringeth them thereto: to the end that they, by reading and endeauoring to follow those rules which are deliuered, may in processe of time by the grace of God obtaine their desire. And though the end be long and difficult, yet is it very excellent, pleasant, and profitable, and so greatly to be desired, that we ought to spare no trauell or labour whatsoeuer, to attaine it. For it is so precious a Iewell, as the least part and peece thereof, is sufficient to recompense all our trauels, and paines.

Now, that we may the better vnderstand wherein the contentation of the minde especially consisteth, wee must first search out those things, which doe most trouble and disquiet it. For as in corporall diseases, it is very requisite to know the causes whereof they proceed, to the end we may the sooner cure them: so is it conuenient, the better to appease the troublesome passions of the minde, to knowe what those things are that haue ingendred them.

Of these, some are externall: as pouertie, disbonour, losse, iniurie, enmitie, and such like: and some internall. And of these there are two sorts: for some haue relation onely to the bodie, as hurts, and diseases: and some to the minde, as passions, and affections, which are the principall, and carrie the greatest sway in the mouing of our spirits. For as we see the power of the windes in the motion and stirring of the aire, the waters, and the trees especially to preuaile, for that their bodies are moueable, and subiect to euerie motion: so likewise the reason why euerie accidentall, and casuall chance doe trouble, and molest vs, is, for that our mindes are incombred with vnstable, and wauering passions: and therefore it is verie expedient, that in the beginning of this treatise we set downe the meanes that may purge vs of these passionate humours.

But first of all it is to be vnderstood, that that which shalbe spo-

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ken against these troublesome passions of the minde, will not make any thing for the proofe, and approbation of that Stoicall opinion, which maintaineth a senseless and blockish nature, voide of all humanitie, and vnderstanding: for affections are as necessarie for the maintenance of humane societie, and preseruation of mutuall concord among men, as bread and drinke are conuenient for their vse. And therefore as skilfull Phisitians, who take vpon them to heale a disease, doe not purge the bodie of all moisture, but onely of that which is corrupt and putrified, and seeke to reduce the rest to a good and conuenient temperature: so likewise we must not labour to extinguish all affections in our nature, but to weede (as out of a garden) those onely, which are euill: and manure and husband the rest, to the end they may bring forth some good and wholsome fruite.

Against the opinion of the Stoikes which maketh men vnsensible.

Secondly, we must note, that there are no remedies more fit and conuenient to heale the diseases of the mind, then words, reasons, arguments, discourses and demonstrations, which doe liuely and naturally set foorth both vice and vertue, in shewing the beautie of the one, to the end to make vs in loue with it, and contrariwise in declaring the detestable and foule euill fauouredne of the other: thereby the more to make vs hate and loath it. We must obserue then, that Phisicke is not good, vnlesse it be for such as take it, and for those whose natures are well prepared before to receiue the operation therof: and therefore if the reader will obtaine any profite hereby, he must reade diligently, and carefully lay vp in his minde those reasons which shalbe alledged, and earnestly craue at the handes of God, that these things may be effectuall to his good: for it is he alone that must giue the encrease to these our labours, which otherwise will be altogither vnprofitable and vnfruitfull. We are like vnto them, who shewe and teach other the way they should trauell in: they tell them right, and where they ought to turne: but if they fall lame, or waxe wearie by the way, they can not giue them new legges or sufficient strēgth to trauell out their iourney. Wherefore seeing all dependeth vpon the grace of God, both the knowledge of them who instruct others, and the willingnesse of those who are taught, to put in practise, and to execute the counsels of them who teach them: let vs commend our selues vnto him & humbly beseech him to giue vs grace that we may both vnderstād, and studie earnestly to doe our diligence and endeuour.

A remedie against the passions of the mind.

THE SVMME OF

the first booke, touching the con-
tentation of the minde.

AGAINST COVE-
TOVSNES.

IT seemeth that we liue in that age, wherein nothing is accounted vicious, but words: for as for the thinges themselues they are currant, and receiueable among vs: as for example, Couetousnesse is not condemned, but onely in regard of the name. For as for it selfe, all sortes of people, and all vocations whatsoeuer are miserably infected therewith. Good men, being wrapped vp, and as it were snared in the nets hereof, are often times beguiled with the vanishing Sun-shine of this world: & therfore the Poet Simonides *being asked whether wealth or wisdome were most to be desired, answered, that hee could not tell, for that hee sawe often times the wise to stand cap in hand to the wealthie: which thing make many to passe on a resolute course to gather riches, vntill they haue entred into the schoole of heauenly trueth and veritie, which presently instructeth them in a better way. Nowe as concerning the loue of these corruptible and transitorie goods, commonly called* Covetousnesse, *very fitly in my opinion hath it beene called by wise men in former ages, the Metropolitan or mother Citie of all mischiefe: and the spirite of God hath named it the roote of all euill. And of this the authour discourseth in this first booke, and sheweth that it is verie fitly branded with this marke, as being the worste of all other: and therefore like a surgeon seeketh to heale that disease, wherewith hee seeth his patient to be most troubled. And hauing laid this as a foundation, that Couetousnesse is the most violent passion of all the rest, hee labou-*

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reth to proue it by particular reasons, shewing that it debarreth vs of the vse of all things, and will not suffer eyther our selues or any other to enioy them. Next vnto this he painteth out a covetous man in his orient and lively colours, and maketh him the vildest slave in the whole world, the greatest Idolatour, theife, murtherer, Infidell, Atheist, & damnable creature that is: the author of all euil, the most miserable and abiect villaine, the poorest, leanest, blindest, and most vnhappie man that can be imagined: and contrariwise, that a modest and a vertuous simplicitie, is a most excellent vertue: and that there is no sinne that Christians ought more carefully to avoyde, then covetousnes: and that good men, who live contended with the grace of God, are most happie. And this is declared in the first part of this booke.

In the second part, hee sheweth the remedies against covetousnes, the principall whereof is the knowledge and feare of God: consequently he setteth downe all the rest, to the end that every one may consider of them: as for example; first that nature is content with a little: that covetousnes can not helpe them, who follow it, from the least euill that may be: and that there is no danger so great but covetousnes and riches may bring vs into it: that Avarice was never in estimation with any, but with the enemies of knowledge, and vertue: that it draweth after it all confusion: that wee haue infinite examples of such as haue liberally and honestly employed their goods in such sort as was convenient: that wee must first seeke the kingdome of heaven, and commit the disposing of our affaires vnto God: that Covetousnes is the more detestable if we compare it with other vices, which are opposite vnto it: and in a word, that there is no contentation of the mind in the loue and liking of worldly riches: then followeth the application of this doctrine vnto particular persons, and especially vnto Kings and Princes.

In the third place, he discourseth of the right vse of riches, and sheweth the fruits that proceede of charitie and liberalitie towards the poore, by arguments drawne from the nature of God: of the great profit we reape by almes giving: of the assured promises of our heavenly father: of the follie of the covetous man: of the nature of true charitie: of the maledictions and curses denounced against those, which are not pitifull: of the vnexcusable crueltie of avaritious men. And in conclusion answereth to the vaine obiections of such

as are covetous, who, to excuse themselves from beeing liberall, alledge the feare they haue least they should want, and that they haue not sufficient to giue so many almes; and so concludeth in the end that to repose our trust in Gods promises, is sufficient to extinguish Covetousnesse, and to settle our mindes in a peaceable and quiet estate.

THE

THE FIRST BOOKE.

Againſt Couetouſneſſe.

AMONG the manifold and ſundrie vexations of the minde, there is not any (in my opinion) more furious or more violent, then a greedie and Couetous deſire, which ingendereth; and, as it were, hatcheth exceeding troubles in whomſoeuer it remaineth. For as we ſee ſome men, which naturally are ſo enclined to miſchiefe, ſo ſeditious, ſo contrary to peace and tranquillity, that they are no ſooner entred into a houſe or Common wealth, but preſently they ſowe diſcorde and diſſention, troubling the common-quietnes and peaceable eſtate which was before: ſo alſo this curſed deſire is no ſooner entred into our heart, but that forthwith we perceiue a great confuſion of tumultuous and diſſentious appetites to boyle and riſe vp within vs, which doe ſtraightwaies entangle vs in the nettes and ſnares of the Deuill, and at the length bring vs to miſerable death and deſtruction. He which will diligently conſider the ſtate of an auaritious man, ſhall euidently ſee that he hath no more reſt, then hath the tree that is planted on the toppe of a high hill, which is continually toſſed with the windes: there is no ende nor meaſure of his cares, feare, diſtruſt, deſire and deſpaire: all which doe ſo pricke and diſquiet him ſo often as he would ſleepe, that it ſeemeth he lyeth among thornes and bryars. There was neuer ſo cruell a Tyrant as *Couetouſnes*: for ſhe maſſacreth all men with care and trauell, which are vnder her dominion: ſhee haileth and draweth them through fieldes, through woodes, through ſea and land, in winter and ſommer,

Couetouſnes the moſt furious and violent paſſion of all others.

day and night, wette and dry, without giuing them ſo much as an houre to reſt and repoſe them: ſhe leaueth them naked, or elſe in their ſhirtes with ſome fewe ragges about them, and feedeth them with courſe bread, with dregges, onyons, nuttes, or skallions. And to conclude, if there be any tormented with this paſſion, there is none but will abhorre and deteſt him. Furthermore to ſhewe this her wonderfull crueltie, and that in as liuely and oryent colours as may be: if we haue riches, ſhe leaueth vs but the ſight of them, and taketh away the vſe and pleaſure we ſhould haue of them: ſhe ſhutteth our handes, and ſtoppeth our mouthes, ſo that we may neither taſte, nor touch them: whereupon the *Poets* haue likened a Couetous man to *Tantalus*, who is euen readie to die with hunger and thirſt, though he haue both apples and water iuſt at his mouth; and *Lucian* compareth him to a dogge couched in the hay, who can eate nothing himſelfe, neither yet will ſuffer any other to take thereof, without barking and brawling at them.

Couetouſnes depriueth vs of the vſe of Gods bleſſings.

Furthermore, ſhe wholly depriueth vs of all the bleſſings of God. For he hath created the world and all that is therein, for the profite, vſe, and benefit of man: ſo that if hauing thoſe his creatures, we doe not vſe them for our neceſſitie, they are vnprofitable, and can not be called good in reſpect of vs, who receiue no commoditie of them. Which things the auncient *Grecians* did very wel vnderſtand and declare, calling all temporal goods by a word, ſignifying the vſe of things: ſhewing thereby that we may not rightly terme that our good, whereof we make no vſe, or commoditie: by which occaſion *Eſop* (who was a pleaſant conceited fellow, and full of wittie deuiſes) ſeeing a man very ſore troubled, for that one had ſtollen away his treaſure which he had hidden in the ground, aduiſed him to take a ſtone of the like quantitie and waight, and to lay that in the ſame place, where before he had hid his treaſour, and withall to imagine that it was his money, and all was well ynough: giuing thereby to vnderſtand, that this ſhould ſerue his turne as well as the other, and that ſiluer and gold are not otherwiſe to bee accounted goods, vnleſſe it be of them, who make an vſe of them: as for thoſe who vſe them not, they are onely profitable

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in opinion and conceit.

Moyſes alſo, after the deſcription of thoſe things which God had created in the beginning, reciteth that particularly and generally they were good: that is to ſay, well and wiſely ordeined for the commoditie, pleaſure, and profite of men. There is nothing then more contrarie to the ordinance of God, his bountie and deuine wiſdome, then Couetouſnes, which maketh that vnprofitable and vnfruitfull, which God hath created for the vſe and benefite of man.

A couetous man hateth himſelfe and others alſo.

S. Chryſoſtome ſpeaking of the hatred and enuie which the Couetous man beareth againſt the proſperitie of his neighbour, and of the griefe he hath when hee ſeeth him vſe that which he hath, with thankeſgiuing, ſaith, that if it were poſſible hee would ſell the ſunne: that is to ſay, his brightnes and heate, if it were in his power: and ſo would they deale with the ayre and the water, and ſuch like, which God hath created common for all, in ſuch ſorte as no man may appropriate them to him ſelfe. It may be further ſaid, that if they were lordes of other thinges, as they are of their golde and ſiluer, that notwithſtanding they would be afraide to make any vſe of that which they haue, not conſidering (like vnſenſible creatures) that there is nothing that dureth for euer but onely God, and that according to the lawe and vnevitable neceſſitie, whereby the continuance of all things is determined and appointed, they muſt paſſe away and haue their ende, and are conſumed either by wearing, or by wormes, or by ruſt and rottenneſſe, or at the leaſt by time, which waſteth and conſumeth whatſoeuer eſcapeth or ſaueth it ſelfe from the other deuourers. Seeing then that of neceſſitie they come to an ende one way or other, is it not much more reaſonable that man ſhould make vſe and profite of them, ſeeing it is the pleaſure of God, who is acknowledged, loued, and honoured by this meanes in the vſe of his creatures, rather then to leaue them to be conſumed of wormes without any commoditie?

I demand of the Couetous man, how he would like of thoſe ſeruants and hirelings, who by their negligence and careleſnes haue ſuffered his houſes to fall into ruine, and haue left his lands and vineyardes vntilled, or ſeeing ſome man or maide ſeruant in his houſe, which ſerueth him to no purpoſe, how he would be

pleaſed

pleaſed with them? why doeth he then make no vſe for the moſt part of his riches and treaſures, but keepe them altogether vnprofitably? why doeth he not thinke alſo that he is the ſeruant of God, holding of him whatſoeuer he hath, with commaundement to make vſe of them, and that he is countable for the dommages and loſſe which happeneth by his want of trafficke, that is to ſay, for that he hath not vſed them as the Lorde hath commanded.

Mat.25.14. It is certen that Chriſt Ieſus in the parable of the Talents, ſignifieth no other thing, but that whoſoeuer hath receiued any grace or gift of God, of what kinde, qualitie, or price ſo euer it be, if that he doe not ſo employ it as that there may be made ſome profite thereof, ſhalbe puniſhed and caſt into vtter darkeneſſe, becauſe of his idleneſſe: yea though he hath kept that which hath bene giuen him ſo well, that it be neither loſt nor diminiſhed, while he had it in his hands.

1 *Firſt, he maketh himſelfe a ſlaue to that which ſhould be his ſlaue.*

And is not this a wonderfull puniſhment, that a man ſhould be made a ſlaue vnto that, whereof he ſhould be maſter? For which hath more authoritie, he which ſuffereth and endureth all things for his goods, to the ende he may keepe and encreaſe them; or thoſe things which are vnprofitable and doe nothing for him? if they were turned into men, and that one ſhould enter into an houſe where this order is, he could neuer iudge who were maſter. If then we do eſteeme that man to be in miſerable eſtate and condicion, who hauing bene a lord and maſter, is by ſome miſchance become ſubiect to his vaſſaile and ſeruaunt, though he be a man, and by his vertue and wiſedome aduanced to ſome degree: what ſhall we ſay of him, who willingly maketh himſelfe a ſlaue, and that to madde and ſenſeleſſe creatures, yea, and that which is worſe, to ſinne and to the deuill? For who ſo euer is couetous, is an Idolatour: for that the loue and confidence which he ought to haue in God, hee repoſeth all in the creature, which by this meanes is, as it were, deified by placing it in his heart, which is the faireſt and moſt excellent place in all the Temple of God, and the very ſeate which he hath eſpecially choſen and reſerued to ſit in, as in his throne, there to dwell continually by his holy ſpirit. And if ſo be that one onely ſigne which we make before an Idole, as to lift vp the hands, to

2 *Secondly he is an Idolatour.*

bowe

bowe the head, and bende the knee, be a ſufficient argument to prooue that we are Idolatours: what ſhall it be accounted, when we ſet our whole hearts and affections vpon a creature, repoſing our truſt therein, thinking of nothing elſe day nor night?

Furthermore, a man that is couetous, is a thiefe and a wrongfull dealer, not giuing to euery man his owne. For wee are not the lordes, but the miniſters of thoſe goods which we haue, as alſo of all the other giftes and graces of God, for to aide and helpe our neighbours, and not to keepe them locked vp in our cheſtes. The ouerplus then of that which is requiſite for the neceſſarie vſe of vs and of our families, appertaineth vnto them who are in pouertie, and we robbe and ſpoile them, if we retaine any thing from them, and we deſerue as great rebuke as doeth the Princes Amner, if he reſerue parte of the money which is giuen him to diſtribute to the poore: which thing the heathen did well vnderſtand. 3 *Thirdly he is a thiefe.*

Elian reciteth the hiſtorie of a certaine Lacedemonian, (called *Timandridas*) who taking a long iourney, before he departed left the charge and gouernment of his houſe to one of his ſonnes. Long after, at his returne finding his riches to be greatly encreaſed, and that in his abſence his wealth was ſo augmented by the frugallitie and painefulneſſe of his ſonne; in ſteade of commending and praiſing him, ſharpely rebuked him, ſaying, that it appeared euidently that he had beene a wrongfull and an vniuſt dealer, and that he had done iniurie to the immortall gods, to his neighbours, and the poore, to whome we ought to giue whatſoeuer we haue, more then for our owne neceſſary vſe. For which cauſe *Moſes* commaunded the Iudges, whome hee had appointed to heare and determine the controverſies of the people, that they ſhould eſpecially take heede of couetouſnes, for that it is the ruine and vtter ſubverſion of Iuſtice. *Lib.* 14. *Cap.* 32.

He is alſo a murtherer, not for that he killeth his neighbour by violence, though this his couetous and griedie deſire be the principall and chiefe cauſe of all warres, oppreſſions, robberies, ſpoyles and deſolations which followe: but ſome may excuſe this matter, in ſaying that theſe deſolations and miſeries do not alwayes accompanie greedie minded men: notwithſtanding, 4 *He is alſo a murtherer.*

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it can not be denied but that they be manquellers, though there were no other reaſon but this, that they will giue nothing vnto their neighbours to relieve and nouriſh them: for even as the fire is extinguiſhed and quenched, not onely by throwing on of water, but alſo by taking away of the wood and other matter whereby it is fedde and nouriſhed: ſo alſo may one deſtroy and take away the life of a man, not onely by offering him violence, but alſo in refuſing to give that vnto him, which is neceſſarie for his preſervation. Moreover, he is very vnthankefull; for who hath beſtowed vpon him all that which he hath? Is it not Chriſt Ieſus, for whoſe ſake God his father hath given them? and this is the very ſame, whoſe members he ſuffereth to periſh with colde and hunger, not vouchſafing to give them bread and water to nouriſh them, or any courſe and vile ragge to cover them.

6 *He is alſo an Infidell and profane perſon.*

But this is not all: the moſt daungerous and pernicious miſchiefe is, that he is alſo an infidell and miſcreant. For covetouſneſſe hindereth vs from hearing of the worde of God, which is the foundation of our faith, or elſe if we doe heare it to the ende to lay it vp in our heart, it profiteth vs nothing, for that it is choked foorthwith in ſuch ſorte, that it can not ſpring foorth: even as the ſeede that is ſowen among the thornes. Which thing one may eaſily perceive in all ſortes of covetous and avaritious perſons, which doe not conſider that the nouriſhment, and preſervation of all thinges doeth depend of the providence of God. Propound vnto them the promiſes which God hath made, and they make no account of them; nay, they doe eſteeme more of ten crownes which they haue in their coffers, then of all the ſayings and examples of the whole Scriptures.

If you thinke to feare them with the threatnings which God hath breathed foorth againſt them, who repoſe their confidence in riches, which are not content with their nouriſhment and cloathing, who helpe not their neighbours, ſhewing vnto them that in ſo doing, they ſhall both looſe them ſelves and the kingdome of heaven: you ſhall not ſee them ſo much mooved, as if they had loſt ſixe pence. Is there then more faithleſſe people then thoſe which diſtruſt the providence of God, which doubt of his promiſes, and haue no feare of his threatnings? and howe ſhould they beleeve in God whome they knowe not? It may

be

be they haue ſome ſlight conceit of him which quickely paſſeth away; but this is no true and ſound knowledge: for if they did knowe him as he doeth ſhewe and make manifeſt him ſelfe vnto vs, as he is the fountaine and ſpring of our life, reſt, and quietnes, and that all thinges are vaine, and he alone the ſoveraigne good, which is able to ſatisfie and fill our deſires; would they not leaue all their great and exceſſive cares which they are encombred with in this worlde, for to reſt and repoſe them ſelves wholly in him?

7 *He is an Atheiſt and irreligious.*

By this we may alſo gather, that the covetous man hath no faith, and that he careth neither for God nor his lawe. For it muſt needes be (as *S.* Iohn ſaith) that we muſt haue charitie, if we will haue God dwell with vs, who is nothing elſe but an eternall fire, burning and glowing with charitie; without the which we are neither the members nor the diſciples of Chriſt Ieſus: and this is that principall vertue which doeth evidently declare, that we are regenerated, and that we haue his ſpirite dwelling in vs. howe can he then haue God with him, who hath no alliance with Chriſt Ieſus, without whome the Father availeth nothing? by the ſame reaſon it may appeare that there is not his lawe in him, for that is all comprehended in this worde charitie: what religion then hath he, who is without faith, without God and without lawe? wherein differeth he then from the Atheiſtes, who thinke and teach that there is no God, and that the worlde is not governed by his providence? ſurely in nothing, vnleſſe it be in that he is ſomewhat more fearefull and more baſhfull, as having ſome ſuperſtitious opinion of *God*, which the other altogether wanteth. 1. Iohn 3. & 4. chapters.

All this being conſidered, ſhall we marvaile if Chriſt Ieſus ſaid, that it is a very difficult and hard matter for a rich man to enter into the kingdome of heaven? and no wonder is it that S. Paul doeth ſo earneſtly exhort vs to flie covetouſneſſe, in ſaying that it is the roote of all miſchiefe, and that they that will be rich fall into tentation and ſnares, and into many fooliſh and noyſome luſtes, which drowne men in perdition and deſtruction. One ſaith that in time paſt poverty was a vertue that did inſtruct and teach it ſelfe, becauſe it made man capable of all good and laudable artes. But contrariwiſe we ſee that riches Matt. 19. 23. 1. Tim. 6. 9.

ordinarily

ordinarily make men idle and ſluggiſh to follow vertue: and if peradventure they haue learned ſomething, they are readie to forget it, and prompt to leaue the ſtudie and exerciſe thereof.

Lib.1. cap. 8, 9,10. *Ariſtotle* ſaith in his *Politickes*, that all vice proceedeth from covetouſnes and from ambition, as from the originall fountaines, and that theſe as the ſeedes from whence ſpring treaſon, rebellion, wrong, robberies, thefts, tyrannies, oppreſſions, ſuperfluities, ſubverſions, warres, diſſentions, and in concluſion, all miſchiefe what ſo ever.

Plutarch in the life of Phocion. By reaſon whereof *Crates* had ſome probable cauſe to caſt his goods into the ſea, deſiring rather (as he ſaide) to drowne them, then to be drowned himſelfe by them: and *Phocion* alſo to refuſe that great ſome of money which *Alexander* ſent him, beeing mooved thereunto by the great fame that was ſpreade abroad of his excellent vertues, and of a princely magnanimitie and heroicall deſire he had to remunerate and honour a man endued with ſuch and ſo many ſurpaſſing qualities. And let vs note that prudent anſwer he made to his Embaſſadours: for being deſirous to knowe the cauſe which had enduced the King their maſter to honour him with ſuch a preſent, they anſwered, that it was the report he had heard of his rare vertues. I beſeech him then (ſaith he) to ſuffer me to remaine as I am. Inſinuating thereby that it was a very difficult thing, to hold vertue and riches both together.

At ſuch time as in Rome and Lacedemonia povertie was not deſpiſed, and that men were contented onely with neceſſarie things, they were wiſe, conſtant, iuſt, temperate, doing right vnto all with whome they converſed: and very carefull that in the time of peace the lawes might be publikely obſerved among the Citizens, their children wiſely inſtructed, and all eſtates marſhalled vnder a ſevere and ſtraight diſcipline: in warre, they were vigilant, laborious, patient, couragious, prudent, valiant, and invincible, not onely againſt their enemies, but alſo againſt all calamities and miſeries: yea againſt blowes, ſtripes, and death it ſelfe. But when as thoſe who ſucceeded them (neglecting the example of their anceſtours) beganne to contemne povertie, and to delight in the glittering ſhewe of wealth and riches, deſiring rather to fill their cities, their temples and houſes

ſes with the gold and wealth of their enemies, then with their fathers to bewtifie them with their armes and weapons, greedie deſire having once poſſeſſed their hearts, forthwith the loue and liking of vertue was cleane extinguiſhed, and riches entring into their Church, expelled religion, and chaſed diſcipline out of their houſes and cities, and brought in pleaſure, banketting, plaies, prodigalitie, iuglers and tumblers, cookes, and clawbacks, and in a word, all perſons and ſports which were fit to weaken and effeminate their minds. And perceiving at length that they had not ſufficient to maintaine ſuch exceſſive charges, in ſtead of acknowledging their faultes, and returning to liue as their predeceſſours had done, they augmented their follies: for after they had not wherewithall to maintaine their licentious liuing, they beganne to prie into the eſtate of their fellowe-citizens, forging crimes and other ſiniſter meanes, thereby to get that which they had. Whereby it happened that God who is the protectour of innocents, and the reuenger of wrongs and oppreſſions which are done vnto them, hath permitted that immediately after this their corruption in manours, they ſhould alſo fall by their ambitious deſires into ſects and factions, and ſo at length into ciuill warres, which was the meanes that in the ende their whole eſtate was ſubuerted and ouerthrowne. And who can denie but that this is alſo the cauſe of the great confuſion and diſorder in the Church, which to our vnſpeakeable griefe we behlod in theſe daies? for in the time that the Church was poore, and that the Apoſtles and Paſtors thereof had neither gold nor ſilver, they floriſhed in all kinde of vertues. The Biſhops were learned, modeſt, wiſe, ſober, painfull, vigilant, gentle, peaceable, and ſhining lights in the middes among the people, liuing in ſo great charitie that they accounted that which they had not their owne, but made it common to all men.

Auarice the cauſe of the confuſion in the Church.

Act. 2. 24.

Thoſe which had poſſeſſions and goods ſolde them, and brought the price, and laide it downe at the Apoſtles feete, who parted it to all men as every one had neede. Furthermore, they continued with one heart in prayer and ſupplication, and did eate their meate together with

with gladnes and ſinglenes of heart, praiſing and lauding God for all things: and as concerning their faith, it was ſo great, that they could not be turned from the profeſſion of Chriſt Ieſus, neither by threates, nor any torments that were offered them. For millions of them ſuffered martyrdome, and ſatisfied with the effuſion of their bloode, the crueltie and rage of the Tyrants, which was otherwiſe vnſatiable, who waxed ſooner wearie with murthering, then the Chriſtians with ſuffering. But after the inconſiderate zeale of ſome Princes had increaſed them in wealth and poſſeſſions, preſently (as ſaith *S. Ierome*) they began by little and little to deminiſh and to decay in godlines, vntill at length they haue fallen into that miſerable eſtate wherein we now ſee them, which is ſuch, that it is a difficult matter to iudge who are moſt vicious, the paſture or the people, ſtriuing to exceede each other in impietie and vngodlines. Which if we conſider, we muſt needes approoue and allow that memorable ſentence of *S. Ambroſe*, ſpoken in the *Councel* of *Aquila*: that pouertie is no leſſe glorious in Gods miniſters, then profitable for his Church: and that which *S. Paul* ſaith, that godlineſſe is great gaine, if a man be content with that he hath.

The Couetous man when he ioyneth houſe to houſe, and land to lande, vntill there bee no place left, thinketh he gaineth very much: but theſe ſenceleſſe creatures doe not conſider in the meane time, the loſſe they haue on the otherſide of the graces of God, of the kingdome of heauen, the quiet of their minds, and of all godlines: the leaſt of which things cannot be recompenſed with all the goods of ſea and lande. They ſeeme to fiſh (as *Auguſtus Caſar* ſaid) with a golden hooke, for that which they looſe farre ſurmounteth that which they get. They are like vnto them who are ſwolne with the dropſie, who afarre off ſeeme fat and to be in good liking, by reaſon of the abundance of the humours in their bodies, though that for this cauſe they be ſoare and dangerouſly diſeaſed: ſo doe we iudge by the outwarde appearance that riches are very pleaſant, and ſuch as loue them very happie, though that for the moſt parte, there be nothing more vile and filthie in their houſes, then them ſelues: as *Socrates* ſaide to *Archelaus*, who hauing builded a goodly and ſumptuous houſe, which he had furniſhed with coſtly mooueables,

Xenophon in his diſcourſe of notable ſayings.

ables, and all ſortes of antiquities that could be found: nowe as many ranne thither to ſee the rare things which were there, *Socrates* tooke occaſion vpon a time to ſay vnto him: Alas poore man doeſt not thou conſider that among ſo great a multitude which repaire daily vnto thy houſe, there is not one of them that deſireth to ſee thee? declaring thereby vnto him, that there was nothing in his houſe, but was better accounted off then him ſelfe. *Diogenes* taunted another man after the ſame ſorte: for entring into his houſe which was adorned with riche hangings of tapiſtrie, he ſpate in the owners face, ſaying it was the filthyeſt place he coulde ſee. It is then the ſottiſh, and fooliſh opinion of men, or elſe the malice of ſuch as flatter them, that maketh them to be eſteemed ſo happie: for as that is not alwayes a good horſe which hath his bridle and ſaddle adorned with golde; ſo alſo may not that man bee accounted bleſſed, who hath rich attire, ſumptuous buildinges, and coſtly moveables.

Hippomachus (as Plutarch writeth) hearing a man commended for that he was of a huge and mightie ſtature, as if ſo bee for that cauſe he had bene a likely man to winne the honour and the victorie at gamings and maſteries of price; yea marrie, (ſaith he) if the *Crowne* were hanged in a high place, and that one ſhould reach it with his handes. So likewiſe ſhould rich men haue a great advantage over other men, if that felicitie might be ſolde, or conſiſted in golde, ſilver, or revenues. *In his treatiſe of coveteouſneſſe.*

But all this can not ſatisfie our mindes, whereas contrariwiſe povertie hindereth not the reſt and quietneſſe thereof, eſpecially among wiſe men. The Apoſtles were very poore, and forſooke all they had to followe Chriſt Ieſus; and yet eſteemed them ſelves as rich, as if they had poſſeſſed all the worlde. *Tellus* the Athenian having but a little houſe in the fieldes, with ſmall ſubſtance to nouriſh him ſelfe and his children, was contented with that little he had, and paſſed away his time in great reſt and quietneſſe. Contrariwiſe, *Cræſus* thought it not ſufficient to be king of *Lydia*, highly honoured and obeyed of his ſubiectes, who willingly gaue vnto him whatſoeuer he deſired: which *Solon* perceiving, accounted him leſſe happie then *Tellus* the Athenian: wherein he was no whit deceived, for in the ende *Plutarch in the life of Solon.*

his desire to waxe great, and to enlarge his Empire, provoked and stirred him vp very vnwisely to enter into warre with Cyrus, who vanquished him, and bereaved him of his kingdome, his wealth and libertie, and escaped hardly with his life, serving for an example to all posteritie, and especially to great princes, who ought to looke well about them, and to consider, howe smally wealth availeth to make a man happie, to the end they may be content with their estate, and learne (as the auncient Greekes were wont to say) that the halfe ordinarily is better and safer then the whole, because that such as are not contented, but with an vnbrideled desire, oftentimes by this means loose both, as experience daily sheweth. *Antiochus* the great, who was the most puisant and mightie King in all *Asia* in his time, lost all that he had, because he was not content with that which was sufficient, but would augment and enlarge his dominions: and to this ende entred into warre with the *Romanes*, who vanquished him, and tooke from him whatsoever he held on this side the mountaine *Taurus*. *Constantine* the eldest sonne of him that was named the great, not contenting him selfe with his parte, though he had *Italie*, and the better halfe of the *Romane* Empire, yet fell out with his brother *Constans*, to the ende to spoyle him of that he had, and to make him selfe lorde thereof: but the contrarie happened; for he was slaine, and lost both his kingdome and his life. And of late memorie hath not that mightie house of *Burgondy* fallen into extreeme ruine and desolation, through the ambition and griedie desire of Duke *Charles*, who was neuer contented before he had procured his owne overthrowe?

Iust. lib. 31. *Plutarch in the life of Scipio.*

Carion. lib. 3.

Philip de Commines.

It fareth with covetous men as it did with *Æsopes* dogge, who having a piece of meate in his mouth, and espying the shadowe thereof in the water, thinking it had bene another piece of flesh, snatched at it, and through his griedie desire lost that which before he had. Even so rich men, who might peaceably and quietly enioy the goods they have, and eate with pleasure the fruites of their labours, by this their covetous humour they deprive them selves wholly thereof, and setting before their eyes a fraudulent hope of thinges that seeme to be good, forget for the most parte those thinges that are good indeede.

Which

Which thing *Cyneas* did very excellently and wiſely declare vnto King *Pyrrhus*, ſeeing him readie to enter into warre with the *Romanes*, what meane you, ſaith he? to whome the King anſwered, I purpoſe to conquer Italie: and what will you doe then, ſaid *Cyneas*? from thence I intend to goe into *France*, and backe againe into *Spaine*, and ſo into *Africke*, and in my returne to get Sicilia, that in the ende after theſe happie and fortunate conqueſtes, I may returne home in triumphing wiſe, and repoſe my ſelfe all the reſt of my dayes in honour, glorie, and great proſperitie; whereto *Cyneas* anſwered, what neede you take ſo long and ſo daungerous a courſe to come to quietneſſe? live you not now in tranquilitie with leſſe danger and trouble? We may ſee by this that (as *Salomon* ſaid) fooles have nothing but vexation with their goods: and that *Saint Chryſoſtome* had great reaſon to compare them with ſavage beaſtes, which coſt great labour and travell to take them, and beeing taken, aske as much or more paines to keep them that they hurt vs not. *Plutarch in the life of Pirrhus.*

It were the leſſe harme, if after they have deſired, and with great labour attained vnto wealth, their deſire were quenched, as hunger and thirſt is ſatisfied with drinking and eating. But they ſerve but to augment and increaſe their deſire, which becommeth more greedie; even as the fire which is not quenched, but more & more kindled with the wood that is put to it. When we ſee a man that drinketh continually, and yet can not ſlake his thirſt, we conjecture foorthwith that he is diſtempered, and that he hath more neede to be purged, and his bodie to be cleanſed from corrupt humours, then to give him more drinke: ſo alſo this great deſire which alwayes eateth, which hath ſo monſtrous a bellie, and vnſatiable like vnto the grave, doeth it not evidently declare that the mind is very ſicke, & therefore to recover it ſelfe, it muſt be firſt purged & clenſed of the paſſion that tormenteth it? this being done, the diſeaſe would incontinently ceaſe, & the patient ſhould forthwith eate, drinke, & ſleepe at his pleaſure, as wel as the ſhepherds & laboring mē, who are merry al day in the fields, & at night ſleepe moſt ſoūdly in their poore cabbins: they alwayes eat their meat with a good ſtomacke, & after come to their labours cheerefully, for that their mindes are not troubled with this paſſion. A man would ſometime give all that he hath *Riches make men more covetous, whereas modeſt povertie is alwayes ioyned with contentation.*

to be deliuered from death, or from ſome daungerous diſeaſe, ſo ſhould a covetous man purchaſe (even with all that he hath) this quietneſſe and contentation of minde, and if he will not, let him not be ouermuch offended with the ravenous ſouldier, or the thiefe that ſpoyleth him of his riches: for by this meanes he is delivered of that, which was his hinderance to come to quietneſſe.

In his 230. diſcourſe touching wealth, povertie, and coveteouſnes.

Stobæus remembring the example of a certaine philoſopher named *Anacreon*, (to whome the tyrant *Polycrates* having given five talents, which amounteth to the ſumme of about three thouſand crownes) ſaith, that he ſeeing ſo great a heape, was marveilouſly troubled in his minde in deviſing howe he might beſtowe it, and for that he was in continuall feare, thinking of nothing elſe but of his money; in the night in ſteade of taking his quiet reſt as he was wont, he could doe nothing but thinke of his crownes, and dreame there was ſome thiefe picking his coffers, or at his gates comming to cut his throate for his money, which he perceiving, and ſeeing that his care continually encreaſed, he tooke foorthwith all his money, and reſtored it againe to *Policrates*, ſaying, that in foure or five dayes which he had kept his money in his houſe, he had put him to more paine then ever he could doe him pleaſure. *Zenon* having loſt all his goods vpon the ſea in a tempeſt, ſaving a thredde-bare cloake which he had about him, greatly reioyced and thanked fortune, that ſhe had taken away his goods, whereby ſhe had delivered his minde from captivitie, and made it fitte to receive the excellent treaſures of philoſophie, whereto hereafter he meant to betake him ſelfe. *Demetrius Phalerius*, who had long time bene a marchant, entred vpon a time into the ſchoole where *Crates* read publikely; and after he had heard him diſpute of vertue an houre or two, with great admiration cryed out: miſerable man that I am, that have bene ſo long time in ignorance, and haue ſo little eſteemed theſe goods which are ſo precious, and may be ſo eaſily attained, for to purchaſe with great travaile and hazzard ſuch things as are moſt fraile and tranſitorie. We ſee then the exceeding ſorrowe theſe great perſonages had, in having employed their time to gather ſuch goods, as at the firſt ſmacke they haue at philoſophie and the knowledge of vertue,

Plutarch in his treatiſe of the quietnes of the minde.

Plutarch in the ſame place.

vertue, begin foorthwith to repent them ſelves, and to reclaime their mindes, yeelding their whole conſent to purchaſe a confederacie and aliance with true vnderſtanding and knoweledge.

Riches might the better be borne, if this villanous deſire had not bewitched them, and wholly bereaved men of all ſence, whereof indeede they muſt needes be wholly deſtitute, ſeeing they ſuffer them ſelves to be ruled by a filthie ſtrumpet common to all the worlde, both to the maſter and the man, poore and rich, labourers and artificers, (for all are in love with riches) and to betake them ſelves wholly to this vnconſtant houſe-wife, they forſake the love of vertue, which is the moſt beautifull and noble princes of the world, deſcended from the grace and goodneſſe of the immortall god. Is there any beſides the covetous perſon, and ſuch as are blinded with their owne affections, ſo baſe minded, that can abide ſo great a diſgrace? and though they bee Kinges and Emperours, can wee eſteeme them of a gentle and noble minde, who ſuffer themſelues to be buried in ſuch a ſtinking ſepulchre? It is written that in olde time, when there was a queſtion mooved among a great companie, what was the greateſt thing in the world, ſome ſaide honour, ſome health, ſome riches, and ſome bewtie: others iudged other things, as they were diverſly affected. After every one had given his verdit, and the reaſons he had to defend his aſſertions, one among the reſt ſaid, yet there is one thing which is greater then all theſe you haue ſpoken off, and that is the minde of him which maketh no account of theſe thinges, which you doe ſo greatly admire and eſteeme. And although this be true, yet knowe we not howe to make the worlde beleeve thus: which in his olde age ſo exceedingly doteth. Some *Therſytes* in theſe dayes ſhall be greatly honoured for his riches, when as ſome other vertuous and wiſe man ſhall hardly be knowen of his neighbours.

If there were any in theſe dayes that would refuſe ſuch a kingdome as *Egypt*, as did *Moſes*; or his burthen of golde, as did *Fabricius*; or would diſdaine and ſcorne at the great pompe of ſome Alexander, as did *Diogenes*, they ſhould bee ſcorned at, and made the common by-worde of every mans mouth,

Heb. 11. 24. *Valer. lib. 4. Chap. 3.* *Plutarch in the life of Alexander.*

mouth, which thing we see by experience in the people of *Brasilia*, whome we repute rude and barbarous, for that they recken of nothing but of that which is necessarie, esteeming more of a knife, a bill, a bowe and arrowes, whereof they may make some vse, then of golde and silver, and all other superfluous thinges that are brought them. This was also the life of the *Patriarkes*, wherein also *Adam* had passed his time in the garden of *Eden*, if he had continued in his innocencie, obserue the commaundement which God had prescribed him. This was also the maner of life of the Sonne of God, who being made man, and walking here vpon earth, was contented with bread and water, and sometimes some little fish for his nourishment, and a ship, or the toppe of some mountaine for his lodging. VVhat absurditie is it then to glorie in seeking for those thinges, which all vertuous and good men haue despised?

2.Sam 10. 23.& 11.5. *Saul*, who was the first King that God gaue vnto the children of *Israel*, though he had bene annointed by *Samuel* in the presence of all the tribes, who with their cries and acclamations approoved and liked of the ordinance of God, notwithstanding after all these ceremonies and honours, desisted not to goe into the fieldes after his accustomed manner to keepe his fathers cattell, not shewing any signe that his heart was any more lifted vp, or that he was proude of that dignitie wherein God had placed him. Though *Abraham* were a great Lorde, rich in golde, in silver, and had a great familie, loued and reuerenced of Kings of the countrey where he dwelled; and moreouer so mightie and puissant, that with his seruants he had discomfited foure Kinges, who were returned in victorious manner from *Sodome*; notwithstanding he neuer in all his life had any other house, or castell for to lodge in, then a poore tent, nor ordinarily at his table any thing saving bread, beare, and milke for his nourishment. If he made any feast, (yea though it were to Angels) he added but cakes in steade of other delicates, and sometime a piece of the fattest and tenderest veale he coulde choose among his whole flocke; which did not proceede of a niggardlinesse, and a desire he had to spare, and to increase his wealth: for he was so liberall, that it sufficed him not to keepe open house to all the worlde, and to sende his seruants abroade

Gen.14. 15,16.

to invite the poore, and such as were travellers vnto his table, but hee him selfe would watche for them, and with great importunitie entreate them to enter into his house. And did hee not shewe great magnificence after he had overthrowen those foure Kinges, and gained all the bootie and spoyles they had gotten, when as lifting vp his handes to heaven, he sware to the King of *Sodome*, that hee woulde take nothing, no not so much as a threade or shooe latchet? The cause then why hee vsed such frugalitie, and so slender an ordinarie, was not because he was a pinch-pennie, but because he abhorred these vaine and superfluous delicates, without the which no man is nowe esteemed of the vaine people of the worlde, by reason they consider not the excellencie and nobleness of our nature, and the ende whereunto we were first created, and after regenerated by the grace of God. Gene. 14. 23

He sheweth by similitudes, testimonies, and the consideration of our creation that Christians must be free from covetousnesse.

If a King, a Prince, or meane gentleman would in these dayes vse the trade of marchandise, and negotiate in matters of small importance, he should be accounted a man of a base minde. So should every man, that not considering he is created after the image of God, and that the better and more excellent part whereof he is made, hath his beginning from heaven, doeth so abase and obscure him selfe. VVe are of the race and lineage of God, (as *S. Paul* saith) and therefore it is a great shame for vs & a dishonour to God that we live so miserably, and that we have alwayes our heartes in our bagges, or counting houses, or else in some golden mine. The *Grecians* call a man (*Anthropos*) that is to say, looking vpward, to give him to vnderstand by his name, that as his countenance is lifted vpward, and his eyes looking towardes heaven: so also should he continually beholde it, and withall, him, who governeth and ruleth therein. And though his body be travailing on earth, yet must his minde be alwayes walking in heaven, in the pallace and goodly galleries of his God, and feede him selfe with the sight of those goodly pictures and surpassing excellencies which he seeth there. Acts. 17. 28.

Of al the parts of mâs body, is not the head, in which the mind of man hath his principall operation, the furthest from the earth? which thing god hath very wisely ordained, to give vs to vnderstãd, that we ought not to defile it with any worldly cogitations,

but diligently to preſerve it as the Sanctuarie of God, wherein nothing ought to enter that is filthie or polluted. The Temple which Salomon builded, was within covered with fine golde. So likewiſe ſhould the heart of the faithfull, wherein IESVS CHRIST hath builte a temple vnto God his Father, bee inwardly garniſhed with all celeſtiall and divine meditations and affections.

The blindnes of thoſe which are covetous.

We are then very vnhappie, and wee have a beggarly heart, in making the houſe of God a place of marchandiſe: we ought ſo much to love ſanctitie and holineſſe, and to be ſo carefull herein, that even our feete, that is to ſay, the ſenſuall and brutiſh parte of our mindes be alwayes neate and cleanly; and for that naturally it is filthie and ſtinking, and furthermore it walketh with the worlde, which is altogether corrupt: It is almoſt altogether impoſſible, but that by theſe divers occaſions it ſhould gather much corruption and filthineſſe. Wherefore Chriſt Ieſus expreſſely commaundeth vs continually to waſh it, to keepe it
Iohn 13.10. cleane and pure. What ſhall we ſay then, if there be duſt, not onely in our feete, but alſo in our eyes, and that our ſoules which are immortall, and called to the participation of life eternall, have (even like ſwine) no care of any thing, but of the bodie, and of that which is fitte for the clothing and feeding thereof? We are no more ſtrangers and forrenners, but citizens
Epheſ. 2.19. with the Saintes and of the houſholde of God. Our converſati-
Phil. 3.20. on is in the heavens, and we fellowes with the Prophets, Apoſtles, and with the Angels; ſhall we ſuffer then, (thorowe an avaritious and miſchievous deſire) our eſtate to be ſo abaſed, and our ſelves to be made like vnto the ſerpent, eating the duſt, and creeping all dayes of our lives vpon our bellies? we doe evidently declare that we knowe not what the kingdome of heaven is, neither yet life everlaſting, nor the glorie of the children of God, nor their hope, in that we haue our heartes ſo fixed and faſtened vpon the earth.

The Apoſtles and Martyrs having taſted by the ſpirit of God, what this kingdom is, have afterward bin even prodigall of their goods, libertie, eaſe, yea, of their blood, and of their lives: and helde nothing ſo deare, which they did not foorthwith leave and forſake, the ſooner to attaine this heavenly kingdom.

So

So should we doe, if we would take a little paine to learne this goodlie lesson, which God gaue to Abraham and his children, that is to say: that he was there buckler and there exceeding great reward. Let vs heare what great profit and contentment David received, after hee had studied this lesson a while, and what a song he made in the praise of the most highest, for that it had pleased him to teach him this by his holy spirit: saying, Gen. 15. 1. Psal. 16. 5, 6.

The Lord my God the portion is
of mine inheritance:
And thou art hee that dost maintaine
my rent, my lot, my chance.

The place wherein my lot did fall,
in beawtie did excell:
Myne heritage assigned to me
doth please me wondrous well.

S. Paul likewise (who knewe what an excellent thing it was to enioy the grace of God, writing to the Corinthians) saith: Wee are as poore, and yet we make many rich, as having nothing, and yet possesse all things. Having learned (saith he, in another place) in what estate so ever I am, therewith to be content. 2. Cor. 6. 10. Philip. 4. 11.

There is no contentment but in the goodnes of God, which teacheth vs to auoide couetousnes.

Good husbands doe highly esteeme of those pastures and other lands, which are not subiect to many inconveniences, and beare great and good store of commodities without any great charges or expences. And if we must haue this consideration in worldly matters, is there a more excellent good then vertue, then the knowledge and loue of God, and the alliance that by this meanes wee haue with him? for this cannot be robbed or stollen away. He which hath gathered such treasures, feareth not to loose them, neither by fire nor water, neither that the rust should consume them, nor the moathes eate them, or time any whit empaire them. Besides all this, he is content, which is the most principall point in riches: for he desireth no more, he hath no more neede: he thinketh his wealth is sufficient to serue him in all necessities: what man is there

of

of any iudgement, that doth not more esteeme of Lazarus all hungrie and naked as he was, with his patience and vertue, then he that refused to giue him his almes with al his riches? who is there likewise that will not more highly commend the continencie of *Saint Peter*, which refused the money that *Simon Magus* offered him, then all the riches, rents, and reuenewes of that sorcerer? We must then conclude, that there is no goodlier possession then vertue, nor greater reuenewes, nor more continuall, then not to be couetous. And it is great follie among men to take so much paines, to fill their garners with corne, their sellers with wines, and their coffers with crownes, seeing they make so small reckoning to repleniſh their hearts with vertue, the atchieving whereof is so certaine, and the possession so glorious and honourable.

Luc. 16. 19, 20.

Act. 8. 18, 20.

Stratonicus reprehending the *Rhodians* for their great and excessiue expenses in their banquets, and buildings, said, that they made them houses as though they were immortall, and banqueted, as though they should die forthwith. One may say so of couetous men, that they gather goods, as though they should neuer die. For if their lives were six times so long as they may be, by the vnevitable lawes of nature, yet the one halfe of that they haue were sufficient to maintaine them honestly and well. Why doe they then consume the day in such labour and travell, and the night in such vnreasonable care, and all their daies in an vnsatiable desire, which never suffereth them to be in quiet? so greatly are they in feare least they should be poore.

Plutarch in his discourse of couetousnesse.

The auncient writers saide, that a man should never bee poore, if hee would liue according to nature. For what is it that shee desireth? a little bread and water, a rayson, or two or three figges, a peare, an apple, or an onyon. Was there euer any man, that to suffice nature, hath beene constrained to sell his land, or to borrow monie vpon interest? why should men then be afraid least they should haue too litle? It is reported of *M. Curius*, that hee having commission of the people of Rome, to deuide certaine landes among the poore citizens: some of them complained that they had too little: to whom he gently answered (as he was a very curteous and faire spoken man I say: not-

The first remedy against couetousnesse is, to consider that nature is content with a little. Plin. l. 16. cap. 38.

to (my

(my friend) that he which hath ynough, hath but a little. *Chilon* the Lacedemonian, whose reputation and glorie was so great, that at his buriall his bodie was accompanied to the grave with all Greece, in his life time vsed many notable and worthie sayings: among which there were three accounted off as *Oracles*, consecrated in the Temple of *Apollo*, and written in letters of gold. The first was: that there was no knowledge so excellent as to know ones selfe. The second: that the end of all strife and dissention, was miserie. The third was: that a man should not be covetous, but content him selfe with sufficient, which costeth but a little, beeing marshalled with the lawes of nature, and not according to our vnsatiable and greedie desires. For one can never giue them so much as will suffice them: but contrariwise, nature hath not so little, but that she is fully satisfied therewith. Apotheg.

M. Curius (of whom we spake before) on a time was dressing of rape rootes for his supper. Nowe for that he was the Lieutenant generall of the people of Rome, in the wars which they had against the *Samnites*, and for that they feared him, for his great vertues and noble conduct which he vsed in all his enterprises, they deuised how to corrupt him, sending Embassadours secretly to offer him a great summe of gold and siluer. Whereat he began to smile, and shewing them his little potte, said, he which can content himselfe with so small a supper as is there, hath no neede of great riches. Plutarc. Apotheg. Cic. de Senect. Val. Max. lib. 4. cap. 3.

If Captaines and gouernours in these daies, would acquaint themselues with such abstinence, we should not haue so many treasons and mischiefes as we haue. For there is no such Orator to perswade them, as is the fire, or that doth more forceably draw and entise them to hazard themselues in difficult and dangerous enterprises. *Philip* the father of Alexander the great, saide: That euery citie is in hazard to be wonne, if an asse loaden with golde may once get in at the gates. This is often found true by experience, and that men, after they be once giuen to couetousnes, haue no regard of honour or any thing else. *Timotheus* (as *Elian* reporteth) talking with one named *Aristophon*, said that nothing seemed dishoneste to a couetous man. *The seconde thing is, that couetousnesse is an vnsatiable euill, and cannot helpe those which are her slaues at their need.* Plutarch. A Apotheg.

Many thinke not of this, but they are afraide if they should

ſhould fall into danger, they ſhould never get out if they were not rich. O the follie and madneſſe of men to thinke (as ſaith the Prophet) that gold and ſilver may deliver them from afflictions, when it pleaſeth God to ſend them. Howe many Kings haue fallen into the handes of their enemies with all their treaſures? how many haue beene hanged for all their riches? how many die ordinarily leaving in their coffers plentie of gold & ſilver, which yet cānot prolong their lives half an houre? what, doe I ſay die? nay how many having but the gout in their little finger, and knowe not howe to attaine any eaſe with all their wealth?

Pſal. 49. 8, 9.

The third thing is, that riches are ſo farre from helping vs, that often times they draw vs into extreame danger.

And riches are ſo farre from preſerving vs from adverſitie, that ordinarily there is nothing that draweth vs ſooner into it, then they. And when we are in, what doth make vs continue ſo long in it, as they doe? Theiſes, falſe witneſſes, promoters, for whome doe they laie their nets? is it for the poore and beggarly ſort? Among a flocke of ſheepe, the wolfe chuſeth out alwaies the beſt and the fatteſt: and doth not the Eagle likewiſe take the fatteſt gooſe in the fielde? even ſo doe thoſe men that liue of ravine and ſpoyle, when as they are minded to forrage for themſelues, doe they not ſearch out the beſt houſes, and thoſe fieldes wherein there is greateſt ſtore of corne? It would be an endleſſe ſtorie to gather all the examples of them, whoſe goods haue bene an occaſion of the loſſe of their liues. Princes ſometimes deale with their officers and treaſurers, as we doe with ſponges, which we ſqueaſe with our hands to make them yeild vs that water, which they haue before ſoked vp. ſo alſo after they haue giuen them the meanes to waxe wealthie, and that they haue taken great paine to enrich themſelues by a little at once, then afore they be aware vpon the ſodaine, they laie holde vpon them, and ſpoile them of that they haue gathered.

Apothegm.

Diogenes (who in vertuous life, wiſedome, and worthie ſayings, was next vnto Socrates the prince of all the philoſophers) being on a time demaunded, why golde had ſo pale a colour: with great wiſedome anſwered: it was becauſe there were ſo many that ſought after it, to lay handes on it. We alſo by reaſon of

of our goods, are little assured from daungers, but are as a poore man that is followed of ten or twelve sargeants, every one having commission to take him. Furthermore if riches deliver a man from daunger, howe falleth it out that rich men are alwayes so fearefull? they builde their houses with lime and stone, with bridges and ditches round about: they set porters at their gates, and their chestes haue double lockes: they entertaine no servants, but such as put them in good assurance for their good behaviour: they haue a thousand troubles to keepe in with them, who are rulers in the countrey: so many presents, so many curtesies, so many good morrowes, so many good nightes, so many faire countenances to get their favours, and withall this to keepe a little wealth which they haue gotten with great paine; wherof proceedeth al this, if not of feare they haue to loose, or at the lest to be troubled for their possessions? wherof also commeth it, that they mistrust all the world, if in walking through the fieldes they be not well accompanied? they meete no man with a sworde, but they tremble and stand in feare of him: if they be a sleepe in the night in their chambers, the stirring of euery mouse is readie to awaken them: doeth not this feare and mistrustfulnesse plainly declare, that they thinke they be alwayes in daunger by reason of their wealth?

Daily experience sheweth the miserie of riches.

There are some other, who seeing the poore despised, and to be nothing esteemed, desire to be wealthie because they would be reverenced. I must needes confesse, that in this miserable worlde, wisedome and knowledge are as little esteemed, as they are loued and honoured, and that some Clarke in an office, with halfe a dozzen of golde buttons on his jacket, shalbe more honoured then the most vertuous and wise man in a whole countrey: but it is not sufficient to be praised; but we must also note why and wherefore. First, this is most plaine, that a man may not be commended, or dispraised for those thinges which are meerely casuall. For fortune hath no regarde or choise in the distribution of her goods, which for the most part, she bestoweth on such as are altogether vnworthie; as we may see in the examples of *Nabal*, *Sobna*, and the covetous rich man. Moreover, if we should commend men for their strength, beautie, and such like, by the same reason also we should praise the beastes, who sur-

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The fourth thing is, that for to attaine the true vnderstanding of things, we must shun covetousnes, so greatly esteemed of the enemies of wisedome and vnderstanding.

1. Sam. 25. 3.
Esay. 22. 15.
Luc. 16. 19.

ſurpaſſe them in all theſe, and yet notwithſtanding they are no more capable of praiſe and diſpraiſe, then they be of vice and vertue.

5

To keepe vs from couetouſnes and prodigalitie, we muſt renounce riches, which make them to be euil ſpoken of that poſſeſſe thē.

Beſides all this, their muſt be alſo an other conſideration, and that is, howe he which hath riches doth beſtow and diſtribute them. If hee keepe them without helping of his neighbours, hee ſhall be no otherwiſe accounted and eſteemed off, then as a villaine, a miſer, and an vſurer. And if he ſpende them prodigallie without any diſcretion or wiſedome, then ſhall hee be extolled of flatterers and clawbacks, of fooles, and bauds, which make recourſe vnto him, and cal him Maſter ſo long as his ſilver endureth.

But as we ſee that flyes will ſtaie no longer in a kitchen, then there is greace to nouriſh them: ſo alſo this goodly companie, which are vſually in the houſes of a prodigal man, as ſoone as his wealth begins to diminiſh, and that he waxeth poore, they will then ſtraightway give him over: yea, if he be euill ſpoken of in their companies, the ſame men, as well as other, will greatlie blame him, for that he hath waſted his goods ſo fooliſhlie: and in a worde, they deale with him as men doe with ſpringes, which ſo long as they yeelde water, ſo long they are haunted, but when they be once drie there is no further reckoning made of them. Marke then who they be that commend theſe prodigall men, braineleſſe perſons, whoſe tongues are as light as their mindes: ſuch as for a morſell of breade, will praiſe or diſpraiſe whome you will. But every wiſe man, and ſuch as haue right iudgements, doe greatlie blame them.

Crates compared them to figge trees planted on the top of a mountain, where they bring forth no fruit, but for the crowes: ſo the goods of prodigall men are beſtowed vpon none but flatterers, and ſuch as hunt after other mens tables. If they giue any thing to an honeſt man, they are afraid ſtraight (as *Horace* ſaith of *Tigelius*) leaſt they ſhould be accounted euill husbandes, and becauſe they will not be ſeene and accounted penie-fathers, they will ſpend all they haue in feaſting and ſporting. *Papinian* the Civilian, (who for his great knowledge and rare iudgement, was in ſo high account with the Emperour *Caracala*) ſeeing vpon a time a man as he paſſed by him, reele and ſtag-

Lib. 1. Sat. 2.

ger

ger to and fro, was marvelouſlie angrie: Goe thy way (ſaith he) with a miſchiefe; art not thou aſhamed to proſtitute (as though they were common ſtrumpets) the graces of God, which are ſacred virgins, & ought to be ſo warelie kept, to beſtow them vpon ſome honeſt husbands who would honor them, and know how to vſe them? *Alphonſus* King of *Aragon*, had in his retinue a ſouldionr, who after hee had ſpent all in riotouſneſſe, was conſtrained to borowe money, and to take a little for great intereſt. It happened not long after that his creditours ſeeing hee was not able to paie, deſired that (according to the Lawes of the lande) hee might bee laide in priſon: by reaſon whereof his friends were conſtrained to be humble interceſſours to the King, and to deſire his favour, that in regarde of his former ſervices, it might pleaſe his highneſſe to exempt him from the rigour of the lavves, and that his bodie might not be arreſted: but for all this the King refuſed, ſaying: that willingly hee would haue graunted their requeſtes, if hee, whome they were ſuters for, had expended his goods in the ſervice of his Prince, or defence of his countrie: but ſeeing it vvas for his pleaſures, it was requiſite that his bodie which had committed the fault, ſhould likewiſe beare the ſmarte. VVe may by this conjecture, in what account the prodigall ſort haue beene among all men of vnderſtanding.

6

The ſixt thig is, that hee muſt frame himſelfe to thoſe which haue bin rich & vertuous.

As for thoſe, who haue riches, and after they haue laide vp ſufficientlie to maintaine their eſtate, doe liberallie diſpende their overplus; wiſelie giving vnto thoſe who haue neede, and are worthie (as did *Abraham*, *Lot*, *Iob*, *Spiridion* a Biſhoppe in *Aſia*, *Titus* the Emperour, *Mœcenas*, *Pomponius Atticus*, *Cimon* the *Athenian*, and many others) as they be very rare, ſo doe they merit eternall praiſe, and their memoriall never to periſh among vertuous men. But all this muſt bee attributed not to their goods, but to their wiſedome that hath taught them to vſe them well, and to their vertue, which was the cauſe they haue ſo well diſpenced them: without the which *Demoſthenes* did no otherwiſe eſteeme of a rich man, then of a ſheepe with a golden fleece,

or

or an image curiouſly trimmed and richlie painted with fine gold and bewtifull colours.

Eſop in his fables telleth a tale, that a foxe vpon a time comming into ones ſhoppe that was a carver of Images, taking vp a mans head, that was excellently wrought in Ivorie, after he had diligently conſidered the workemanſhippe both without and within, as though he had purpoſed to haue bought it, ſaid in the end with great admiration: O bewtifull head howe excellentlie art thou made? and yet thou lackeſt the principall thing, for thou haſt no witte. The like we may ſay to all rich men, that are evill brought vp: they be gallantly apparelled, wel lodged, rich, & haue great ſtore of horſe, & men to wait of them, and as touching the reſt, ſo little wit, that they would not ſuffer the leaſt ſervant they haue in their houſes, if he were like them ſelves. Wherein they plainlie ſhew what account they make of them ſelves. It is then great follie to purchaſe riches, thinking thereby to liue in greater honour among men, for as we haue ſaid before, as true felicitie dependeth of vertue, ſo doth alſo the praiſe and commendation of it.

7 *That wiſe men muſt not hate ſuch as haue not vnderſtanding.*

There are others, who thinke their Covetouſnes may be the better excuſed in ſaying, they gather for their children, to the ende, that after their death they may haue ſomewhat to liue vpon: as though they had leſſe wit then the bruit beaſts, who being left at their libertie, find ſufficient wherewithall to nouriſh them ſelves. But if they be ſo carefull for their children (ſeeing that life is miſerable, if it be not vertuous and good) why are they not as carefull of their good education, to the end they may live well, as they are painfull to provide for them that they may live eaſilie? for if they liue vertuouſlie, their life is devine and angelicall, but if they liue idelie, in libertie, and care for nothing but their eaſe, they liue filthilie, and ſwiniſhly. Furthermore (if as Chriſt ſaide) it be a bleſſed thing to giue, rather then to receive, why doe they not rather teach them to giue of their goods which they leaue them vnto the poore, then to keepe and augment them? God in commending Abraham as a good father of his familie, ſaith not, that he taught his children to encreaſe the pence hee left them into teſters, nor the teſters into crownes, but to walke in the waies of the Lord, and to doe iuſtice

8 *That firſt we muſt ſeeke the kingdome of God, & leaue all things elſe to his providence.*

Act. 20. 35.

Gen. 18. 19.

ſtice and iudgement. Whereby he admoniſheth all parents that this the firſt thing he would haue them to looke vnto, and that if their children feare God, they ſhall not faile but haue goods enough to content them, and that he will powre his bleſſings plentifully downe vpon them, vpon their labours, and vpon their grounds, without the which a man attaineth not vnto any thing that may bring him either profit or contentment. And though their children be poore and in need all their liues, yet being thus inſtructed, they are more happie and more wealthy, then if they were kings. *Salomon* ſaith, that better is a poore and wiſe child, then an old and fooliſh king, which will no more be admoniſhed. For it commeth to paſſe, that ſome come out of priſon to a kingdome, and ſome that are borne kings come to beggerie. Demaund of the rich men, whether if they thought that their children would ſpend their goods which they leaue them, in ſportes and playes, and in ſuch like prodigall maner, they would ſo macerate and torment their minds and bodies to gather them as they do? It is then in hope their children will keepe them and lay them vp in ſparing manner, that they take ſuch trauel, & ſuffer ſo much toile in gathering for the.

Eccl. 14.13.

But whether is the couetous, or the prodigal man the naughtieſt perſon? if there were choice amõg ſins, there are manie reaſons to induce vs to chooſe the one rather then the other, as the better and the leſſe hurtfull: & we ſee few prodigall men, which are not deſcended of good houſes and haue not ſome ſparkes of vertue, which increaſing with the time, and comming to ripeneſſe would bring foorth goodly fruit, if in the beginning they had bene well husbanded and wiſely handled: whereas contrariwiſe, couetouſneſſe rooteth it ſelfe in ſuch as are of baſe, and ſeruile ſpirit, whoſe mindes may hardly be lift vp from the earth. By this we may gather whether fathers haue ſo great reaſon ſo greedily to gather wealth for their children, and to leaue their heire ſuch abundance: and whether on the one ſide their children be much bound vnto them, for that they receiued their bodily liues of them, ſeeing that by their wicked education and inſtruction, they afterward kill their bodie and ſoule, which God hath giuen them. *Diogenes* reprehending the *Megarians*, for that (by reaſon of their couetouſneſſe) they tooke no care to bring

The 9. thing is, that in cõparing covetouſnes with prodigalitie, covetouſneſſe is the worſe.

Laertius li. 6. Plutarch in his treatiſe of covetouſnes.

vp their children well and vertuously, saide in pleasant manner: that if he were put in choice whether he would be one of their sheepe or one of their children, hee had rather be one of their sheepe seeing they were so carefull to keepe them well, and so careleſſe to bring vp their children vertuously, without the which mans life is miserable. See here the causes which do particularly moue men to be covetous.

The 10 thing and the principall that there is no contentment in the goods of this world.

But there is one thing which is common to all, and that is, that they hope, (having attained that which they desire) they shall liue at their ease, and with contentment, wherein they are deceiued: for when they thinke they haue gotten great rest, they find they haue gotten as many sorowes as they haue gotten crownes: and they finde by experience, that which is truly saide of the Philosopher *Epicurus*, that nothing may suffice them. They may well fill their coffers, their boxes, and their purses, but they shall neuer satisfie their owne desire which is vnsatiable. It neuer regardeth that which it hath, and therewith to bee contented: but it alwayes coveteth that which it hath not, that it may be the more tormented. It is like to a fire, which if it be not quickly quenched burneth on euerie side, encreasing continuallie according to the quantitie of the matter wherewith it is nourished. Or like vnto a flood, which at the beginning being but a little riuer, by little and little, (as it runneth) encreaseth in such sort, that in the end it beareth with it whatsoeuer resisteth. If a couetous man haue once gotten a hundred crownes, hee straightwaies desireth two hundred, from two hundred hee commeth to a thousand, from a thousand to a million, and from millions to an infinite summe. They are like vnto them that clime vp a ladder, who vse the first steppe as a meanes to come to the second, and the second to come to the third, continually climing vntill they come to the toppe. And there is no difference betweene them, but that the one findeth an end of their ladder, the other findeth none at all, neither of his care and sorrowes which necessarily follow riches, neither yet of his earnest desires in the attaining and keeping of them. O poore man (saith *Saint Basil* lamenting the miserable estate of the couetous) which takest no pity of thy selfe, seeing thou endurest so

so much for the goods thou hast, and so much or more for those thou desirest and coueteſt. These are not the fruites which the earth yeeldeth, but the sorowes, griefes, and vexations which thine owne intemperate humour procureth. This is nothing but the torment and trauell of thy minde, thou complainest continually, and saiest, what shall I doe? thy sorrowes shewe thy mischiefe, and thy desire the meanes which bringeth thereto. Thy desire promiseth thee ioy and quietnesse, and in the ende bringeth nothing but griefe and sadnesse. O cruell and strange passion, and little differing from madnesse: for a madde man desireth nothing so much as water, by reason of his strange alteration: and there is nothing which doeth more torment him: for the sight thereof is sufficient to vexe and trouble him. Who is there then that considering these things will not commend *Socrates* saying? that a man shall neuer be so well pleased with his desire, as if hee would not desire at all. God also in his lawe setting downe the manner of a happie life, prohibiteth vs to desire any thing that is our neighbours, that is to say, nothing but what it shall please him to bestow vpon vs for our maintenance: and whosoeuer after this sort seeketh to satisfie himselfe, attaineth vnto his desire. *Epicurus* saide, that hauing a little rice pottage he woulde dispute with *Iupiter*, and maintaine that hee was as happie as he.

In his sermon against couetousnesse.

Euerie man may now euidently perceiue whether the couetous sort haue any great reason to maintaine that which they doe, and to excuse themselues, and to couer their immoderate desires, which all men ought to feare as a fire, and to flie from as a plague, especially Kings, Princes, and great Lordes, for that they are more odious in them, then in the common sort, and they bring foorth greater mischiefes then any thing else whatsoeuer. For as they are great, so are also their desires great, and small matters will not suffice them. They seeke not after a farme, a meddowe, or a mill, but after castles, barronies, and counties, and hauing authoritie equall with their desire it is a difficult matter to resist them, and that in contenting them, there be not many impouerished, some by calumnious & slanderous accusations, others by false compacts & vniust donations,

In the application of that which hath bin spoken to particular persons, hee sheweth that euerie man ought to shun couetousnesse but especially Kings and great states.

and the greater part by open violence and tyrannie. And to ſpeake briefely, it muſt needes fall out, that if the treaſure of the Prince encreaſeth, the wealth of the ſubiects diminiſheth: and it commeth to paſſe (as *Iulian* the Emperour ſaid) as it doeth with the ſplene in a mans bodie, which can not encreaſe or waxe greater, but the other members muſt needes decreaſe and become leſſer. Wherefore for the enlarging and quiet eſtate of the common wealth, there is nothing more expedient, then to bid deſire adue, and that all ſorts, of what eſtate or condition ſoeuer, ſhould learne to follow the exhortation of *Chriſt Ieſus*, and lay vp their treaſure in heauen, where goods are farre more excellent and more ſurely kept, then they can be in the earth. Let not rich men then puffe vp themſelues, and truſt in things which are ſo vncerten, but be readie to giue & diſtribute to the poore, and that freely of the goods which they haue, laying vp in ſtore for themſelues a good foundation againſt the time, that they may attaine eternall life, and make themſelues friends with the riches of iniquitie, that when they ſhall want, they may receiue them into euerlaſting habitations.

Matth. 6.20. 1.Tim.6.17, 18.

Luke 16.9.

Secondly that the beſt meanes to eſchewe theſe troubles, is to be charitable towards the poore, and thereupon he diſcourſeth of the fruites and rewards of charitie.

The gods (ſaith *Pythagoras*) haue giuen nothing more excellent vnto man, nor any thing that may make him more happie, then firſt to make him vnderſtand the truth of things, and next vnto that, to haue wherewithall, and to be willing to helpe the poore: for theſe are the vertues which make vs the more reſemble them. The true and proper nature of God is, to bee readie to pardon: for this cauſe alſo is hee the refuge of all that call vpon him, that he may giue them their meate in due ſeaſon, and open his hand, and ſatisfie them; who ſendeth foorth his ſpirit and createth them, and renueth the face of the earth (as ſaith the Prophet *Dauid.*) God eſpecially and aboue all other is not onely liberall, but euen prodigall towards men, for hauing giuen his bleſſings and his kingdome, and ſurmounted all creatures in bountie and liberalitie, he will needes exceede himſelfe alſo, and (for to take away all meanes hereafter to bee more liberall) hath giuen them his holy Spirit, his onely Sonne, and his owne ſelfe, without reſerving any thing, but a ſoueraigntie, which may not be communicated with them. If then wee deſire to reſemble him, who hath created vs,

Pſal.104.27 & 145.15.

The firſt argument is drawne from the incomprehenſible charity of God.

we

we muſt likewiſe be liberall of that wee haue, and beereadie to helpe our poore neighbours, and that more cheerefully if it be poſſible, then they be readie to receiue. O what goodly and beautifull garners are the bellies of the poore: the proviſion which is there laide vp laſteth for euer without decaying. Happy is the man (ſaith *Dauid*) that giueth to the poore; his righteouſneſſe remaineth for euer: that is, his degree, eſtate, and dignitie ſhalbe exalted with great glory. Deſire and couetouſneſſe it ſelfe ſhould moue vs hereto: for whoſoeuer giueth vnto the poore, lendeth vnto the Lord, who hath promiſed to giue an hundred for one, and withall life euerlaſting. Is there a better paymaſter then he? is there any ſurer of his worde? can there be greater profit then this he offereth? In thoſe bargaines and contracts which men make, the principall is euer far greater then the intereſt: for they of a thouſand gaine a hundred. But this is contrary, for the intereſt is farre greater then the principall: for we receiue a hundred for one, and for a pot of water, the kingdome of heauen, and life euerlaſting, which is ineſtimable and can not be valued. We are not afraid to caſt our ſeed into the earth, and, as it were, to lend it to the ground vpon vſury: which thing we doe with a great deſire and very carefully, being the bolder for the hope of the commodity we reape thereby, although it be doubtfull, and that by reaſon of ſundry caſualties, we may be deceiued: why then ſhoulde wee feare to giue our goods vnto our God, hauing his promiſe for our aſſurance, and withall life euerlaſting? If he be readie and willing to giue, is it poſſible he ſhould be ſlow to reſtore? and if without our induſtry and paines he maketh vs rich, by his only goodneſſe, is it likely that beeing bound vnto vs by his word, he will ſuffer vs to remaine in pouertie? We vſe to ſay ſomtime of a rich man, and one that we thinke ſure of his word; I would he ought me a hundreth crownes, for I ſhoulde bee certen to be well paid, though we haue no other aſſurance of him then ſuch as a mortall and variable man may make. Shall not our deſires then haue a more excellent foundation if we truſt in God, who is almighty, immortall, and immutable? Shall marchants truſt one another in their fayres and markets for a thouland crownes worth of marchandiſe, in hope of ſome ſmall profit, and wil not

Pſal. 112.9.

2. *Of the profit we reape of giuing almes.*

4. *Of the folly of couetouſneſſe*

we giue credit vnto our God, what offer ſoeuer he maketh vs? we had rather locke vp our gold and ſiluer, and to keepe it vnprofitably in a pot, then to lay it out to our owne gaine, and the commodity of others. We would be grieued to haue any member of our bodies that ſhould ſerue vs for no vſe: why then are our goods priuiledged by keeping them ten or twelue yeeres in our coffers, & neuer vſe them. If water be long kept in a place, it ſtinketh and becommeth vnholſom: ſo alſo riches carefully laid vp are very dangerous. Charity (ſaith one of the ancient fathers) knoweth not what it is to keepe golde and ſiluer, neither yet prouiſion of corne and wine. We muſt imitate wiſe & painfull husbandmen, who often reſerue raine water in their ditches, wherwith afterward, they water & moiſten their drieſt grounds. So did *Ioſeph* in Egypt, who locked vp the graine that the ſeuen plentifull yeeres brought forth, to the ende, that in the time of dearth and ſcarſitie, he might haue wherewithall to feede the people of the land & the neighbour countries. So did that good biſhop *Spiridion* of whom mention is made in the eccleſiaſticall hiſtorie, who gaue vnto the poore the keyes of his garners, that there they might take as much corne as was ſufficient to nouriſh them & their families. It is reported of *Cimon* the *Athenian*, that he would neuer incloſe his grounds either with ditch or hedge, that the poore might without any let or impeachment, gather herbs for their nouriſhment. Shall not this heathen man riſe vp at the latter day to condēne all thoſe rich men, who without any pity or remorſe, ſee the neceſſities, & heare the pitiful cries of the poore, who lie & die for hunger at their gates? ſhall not their riches accuſe them at the latter day before the eternal god? Go to now ye rich men (ſaith *S. Iames*,) weep & houle for your miſeries that ſhal come vpon you: your riches are corrupt, and your garments are moth-eaten: your gold & ſiluer is cankred, & the ruſt of them ſhalbe a witnes againſt you, & ſhal eat your fleſh as it were fire, ye haue heaped vp treaſure for the laſt daies: behold the hire of the labourers which haue reaped your fieldes (which is of you kept back by fraud) crieth, & the cries of them which haue reaped, are entred into the eares of the lord of hoſts. Why doe we then (euen againſt our nature) driue from vs our friends? If we haue a ſeruant, whom we ſuſpect to be a prater, & a buſie

5 *The nature of true charitie ſet forth in the examples of manie many notable perſonages.*

Gen. 41. 42.

Sozom. lib. 1. cap. 11.

Plutarch in the life of Cymon.

Chap. 5. 1.

6 *Of the curſes pronounced againſt them who are not pitifull.*

buſie tongued fellow, we ſeeke meanes forthwith to be rid of him, eſpecially if we think he will vtter any thing that may preiudice vs: & ſhal we not do ſo then with theſe riches, which willingly, not being required, do teſtifie againſt vs before God, purſuing vs, for that we haue ſo long kept them in captiuity, and in priſon, without ſuffring them to ſee either ſunne or moone, contrarie to the wil of God who hath created them that they might paſſe frō one to another, to ſerue men in their neceſſities. When as we heare the commandement that God hath giuen, that wee ſhould giue vnto him that asketh, it doth moue vs very much: & yet we are not aſtoniſhed at theſe his feareful threatnings: that is to ſay, if we wil not heare the cries of the poore, whē as they beg of vs, & refuſe to giue vnto them according to our ability, that in the time of neceſſity he wil alſo refuſe to heare the praiers which we make vnto him. Shall not this laſt day, this countenance of *Chriſt Ieſus*, ſo angry & irefull, this voice & dreadfull ſentence greatly mooue vs, with the which to their euerlaſting ſhame all Mat. 25. thoſe are caſt out of his cōpany, & ſent into hell fire, which haue not in this world a care to feed & to cloath, to comfort & to viſit their poore brethren. We garniſh out hals & chambers with rich tapeſtry, our beds are couered and curtaind with ſilke, or els with ſome thing which is more coſtly, our houſes are gallantly adorned, & in the mean time while vve are ſo buſie & curious in theſe ſuperfluous things, vve omit & let paſſe things of greater importance, hauing many of our neighbours & brethren al naked, not beſtovving ſo much as an ell of cloth to couer them. And vvhat is this but theevery? if a man ſhould take avvay the apparel from him that paſſeth by the vvay, he is accounted a theefe, and ſhall not he be ſo eſteemed, whoſoeuer he be, that ſeeth him naked and hath ſufficient to cloath him & will not? for in ſuch a caſe, the gold, the ſiluer, and apparell which we haue more then wee need, ought to be beſtowed vpon them. Yea mary wil the couetous man ſay, although at this preſent I can ſpare a coat; yet I am vncerten whether I ſhal haue need of it hereafter. Why doſt thou not ſay alſo (my friend) that if thou doeſt not giue, thou art ſure to be puniſhed: & that (according to the ancient prouerb) thou ſhouldſt not leaue a thing certē for vncertē. Moreouer, thou doſt not cōſider that thy life as well as other mēs is ſo vncerten, that thou knoweſt not whether thou ſhalt liue vntil to morow:

7. *Of the cruell and inexcuſable diſſolute neſſe of the couetous.*

An anſwer to couetous mē that obiect neceſſities to come.

If thou ſhouldeſt giue it vnto an earthly King, wouldeſt thou reſpect whether hee were indebted to thee or not? what doeſt thou then in concluſion thinke of thy God? hath not he power to reſtore it? or doeſt thou thinke him vnthankefull, or that hee doeth forget thee, or that he is vnwilling to recompenſe thee? let vs be carefull for the time preſent and apply our ſelues vnto it: as the times are deuided ſo ought alſo our cares and cogitations to be ſeuered. And it is to be accounted great raſhneſſe, to take counſell of a thing that is not, neither yet know whether it ſhall bee. This great and exceſſiue care which wee haue of things to come, proceedeth of nothing els, but of a diſtruſt we haue in the prouidence of God: ſecondly, of a vaine hope wee propound vnto our ſelues, and alſo for that we conſider not the mutabilitie and ſudden alteration in this life.

Some other will ſay, that he knoweth not how to ſuffice ſo many, and that his ability is not ſufficient to giue to ſuch a number: no verily if he faile in the giuing. But it is cleane contrarie, for by this meanes he augmenteth & encreaſeth his ſtore. *Dauid* ſaith, I haue bin yong & now am old, yet neuer did I ſee the iuſt
Pſal.37. forſaken, or his ſeed begging their bread: but he is euer mercifull, and lendeth, & his ſeed enioyeth the bleſſing. We haue a notable exãple of this in the vvidovv of *Zarephath*, who in the great & exceeding dearth that was in Iſrael, hauing but a handful of meale in a barrell and a little oile in a cruſe, yet for all that gaue vnto
1.kin.17.16. the Prophet of that litle which ſhe had: which was an occaſion that ſo long as the famine endured, her prouiſion neuer diminiſhed, though ſhe daily made cakes thereof for her ſelfe and her ſonne. The like hath bin reported of *Spiridion*, of whom mention is made before, that in a time of ſcarſitie, ſetting open his garners for all the poore which came vnto him, to take and carie away as much corn as might ſuffice for them and their families: yet his heape decreaſed not, but was as great in the end as it was in the beginning. God hath permitted oftentimes, that ſuch
Sozom. lib. 1.cap.11. things ſhould fall out, and that his prouidence ſhould be ſenſibly perceiued, thereby to ſhew vnto vs what he doeth inuiſibly.
2.Cor.8.13. Moreouer *S. Paul* ſetting downe a rule how we ſhould giue our almes, requireth not that other men ſhould be eaſed and wee grieued, neither that wee ſhould fall into neceſſitie, to relieue them,

them, but that we ſhould helpe one another, that is to ſay (as a litle after he expoundeth) that he which hath much might haue nothing ouer, and that he which had but a litle might not want. But if our liberalitie be ſo great that it draweth out whatſoeuer wee haue in our ſtorehouſes, and that in ſtead of all our goods, we haue nothing left but the promiſe of God, with a ſure and certen hope to be recompenſed of him, we muſt not account our ſelues in beggarly eſtate.

The confidence wee haue in God is ſufficient to choke a couetous deſire.

It is reported that *Alexander* the great at his departure from *Macedonie* being ready to take his voyage againſt the *Perſians*, gaue away all that euer he had to his friends and ſeruants: which when *Parmenio* perceiued, ſeeing he had left him ſelfe nothing, refuſed the gift that *Alexander* offered him, ſaying, If I ſhould take this, what haue you for your ſelfe: I haue left my ſelfe Hope (ſaith *Alexander*) which ſufficeth me. Now if this King was thought to haue ſufficient, hauing nothing but a bare and vncerten hope, whoſe foundation and ground was in the valiant hearts and loyall mindes of his ſouldiers, ſhall we be afraid to fall into pouertie hauing our confidence in the immortall and omnipotent God, who neuer deceiued, nor euer forſoke him that truſted in him? we muſt not then excuſe our ſelues but follow the commandement of Chriſt Ieſus in giuing vnto him that asketh, ſo that we know him to be in neceſſitie, though not, as ſome do, ſuch things as neither they nor vve haue need of. For ſome there are, vvhich thinke themſelues charitable enough towords the poore members of Chriſt Ieſus, if they make them a dinner of their ſeruants leauings. Which commeth to paſſe, for that they conſider not the quality and condition of them, vvho offer themſelues to be relieued. If they did, it vvere likely they vvould be as carefull and as diligent as was *Abraham* and *Lot* to inuite them, to ſerue them, and to cheere them vvith the beſt vvelcome, and moſt delicate diſhes that might be.

The concluſion of this booke.

But becauſe it is not my purpoſe at this preſent to entreate of Almes deedes, vvhereof hereafter God vvilling I mind to make a particular diſcourſe, *I* vvill paſſe it ouer, and returne to our former matter and dravv tovvards an end. In a vvord therefore vve muſt not frame our ſelues like vnto ſome man, vvho being tranſported

transported with some fond and foolish loue, the more effectually that he is dissuaded, the more earnestly he loueth: but rather let vs obserue and keepe in memorie, what hath bin spoken against this cursed couetousnes, to the end that (as *S. Paul* writeth) our hearts, our liues, and maners, may be cleane purged, and that we be content with the present estate, remembring what God hath promised to *Ioshua*, and all those who trust in him: that is to say, that he will neuer abandon or forsake them. Which word is sufficient to content vs, if wee beleeue in him, and alwayes to keepe our mindes in quietnesse in what estate or condition soeuer we liue. And thus much touching the first passion that troubleth and molesteth our mindes.

THE SECOND
booke, touching the quietneſſe and contentation of the minde.

AGAINST AMBITION.

The Contents of the Booke.

SOcrates on a time hearing Alcibiades make great brags of his worldly poſſeſſions, deſired him to walke with him into a gallery in the cutie of Athens, wherein there was a Map containing the deſcription of the whole earth. Whither when they were come, Socrates requeſted him to finde out Attica, which when Alcibiades had done, Socrates deſired him likewiſe to ſhewe him his lands and poſſeſſions: whereto Alcibiades anſwered, that there was no mention of them: why then (ſaid Socrates) doeſt thou vaunt of that, which maketh ſo ſmall a ſhew? We may ſay the like vnto the Ambitious ſort, and ſuch as conceiue a great opinion of themſelues, that they ſhoulde ſhew vs where they were a hundreth yeeres agoe, and where they ſhall be a hundred yeeres hence: And to what ende theſe vanities ſerue them that make them ſo preſumptuous? But becauſe that in this booke following they ſhall finde their proceſſe ready drawne, if they amend not, it is not conuenient that we ſhould in this place make any long diſcourſe thereof. But let vs conſider the order of the authour, and the principal parts of his diſcourſe. Having then in the beginning ſhewed what ambition is, and the diuerſitie thereof, he forthwith diſcouereth the particular effects of this diſeaſe, which principally are in number ſeuen, beeing accompanied with many and notable examples gathered out of ſundry hiſtories: which beeing done, hee entreth into the diſcourſe of the knowledge of our ſelues, which is the firſt remedie againſt Ambition, vpon which occaſion hee entreateth of the miſerie of man ſince ſin came into the world, which is the deſtruction of him without the grace of God: In like maner of the miſchiefes which ſpring of pride, & why the good & vertuous men are ſo many wayes humbled, while they liue in this world, where in the mean while they

daily

daily receiue new gifts and presents: contrariwise the proud are spoiled of such things as the sufferance of God hath permitted them to enioy. For that instead of giuing glory to God, they rob him of it, and with great vngratefulnesse and vntollerable ostentation, attribute it to themselues: not considering, that if they will be vertuous they must neuer be ouercome of ambition, but alwaies be ready to acknowledge and confesse their owne weakenesse: whereto the holy Ghost inviteth vs, condemning all vaine glorie, which good men haue alwaies detested and abhorred, knowing that pride corrupteth good workes: which proceedeth of nothing, but of want of knowledge of our owne selues, and of the grace of God. Which thing is verified by the testimony of an excellent doctor, and a most notable instruction how to glorifie God.

This discourse being finished, he propoundeth a second reason, full of force & efficacie: that is to say, the example of the Sonne of God, who being Lord of men and angels, notwithstanding during his abode here vpon earth, was a perfit example of humility, and of the contempt of worldly glory. To this are added sundry examples of the most notable & famous men that euer were. Then ensueth the third remedie, which consisteth in the consideration of the manifold dangers which accompany prosperitie: in which discourse true & feyned humility are liuely described. And last of all is declared how we shall attaine to the knowledge of our selues, and by consequent to true humility, which is a mortall enemie to ambition. And this is by reading and diligent meditation of the holy scripture, by comparing our estate with other creatures, by a due examination of our selues, & of our actions: by a consideration of that which we haue not, in comparison of that we haue, by comparing our condition wherein we now are, with that wherein our father Adam liued before his fall: regarding who they are that commend vs or dispraise vs: And in conclusion, a liuely apprehension of the iudiciall seat of God, to the end that by the example of the imperfections heretofore, we may learne to seeke the quiet of the mind in the humilitie of the heart, remembring what the most excellent deuines haue written, how that nothing is so highly exalted as true humilitie, and that as the tree which we desire should increase & grow in height, must take deepe rooting in the earth, so he which hath not his minde first of all surely rooted in true humilitie, the higher he lifteth vp him selfe, the nearer he approcheth to his owne destruction.

THE SECOND BOOKE.

Against Ambition.

NExt vnto this auaricious and couetous desire, followeth Ambition, which is an other vnquietnes of the mind: and this is nothing but a desire we haue to make a shew and to be exalted aboue other men. This desire is not in al alike, but is in greater measure in one then in another, according to the diuersitie of their humours and affections. For those who haue excellent wits and hautie courages, readie to enterprise and take in hand great matters, are most subiect to this passion. Such a one was *Themistocles*, who said, that the monuments, that is to say, the glorie and great fame of *Miltiades* would not suffer him to take his rest, by reason of the exceeding desire he had to imitate him in vertue, that so he might also attaine vnto the like honour. Such an other was *Alexander*, who neuer reioiced at the victories and conquests of his father, fearing there would be nothing left for him wherein to shewe his valour, and to win renowme, whereof hee was most desirous. The like is reported of *Iulius Cæsar*, who being treasurer for the Romanes in Spaine, seeing on a time the image of *Alexander* in the Temple of *Hercules* sighed, and being greatlie discontented with himselfe, blamed his slothfull and cowardlie life, for that he had done nothing worthie of memorie at thirtie yeres old, at which yeres *Alexander* had conquered the greatest part of the world. These three were the most ambitious creatures that we reade of, which haue euidently shewed both in worde and deede their hautie stomacke: for they neuer could abide either superiour or equall. *Themistocles* could not endure to liue with *Aristides*, nor *Cæsar* with *Pompey*: and *Alexander* refused to matrie with the daughter of *Darius*, and to be a partner in the *Orientall Empire*, saying, that there might not

Ambition greater in some then in other some.

Plutarch in his liues.

1 *The first mischiefe in ambition is, that it can neither endure an equall or a superiour.*

not be two Sunnes in the worlde, wherein we see that the most generous and noble personages, and such as haue excellent wittes, are most addicted and enclined to this desire. The like appeareth in the wood, which the more fine and excellent it is, the more it is subiect to the worme and to corruption. By reason whereof, this is the speciall vice (as saith *Saint Augustine*) which the most notable men ought carefully to take heede of.

2 *It hunteth after false honour, and is careless of true glorie.*

Notwithstanding, it is not my purpose to reproove or condemne the desire which all men ought to have to live, while they are here, in good credite and reputation, which is as requisite towardes our neighbour for his instruction, as faith is towardes God for to serve and honour him: but onely the disordinate affection which we have to be masters, and to have the highest roumes in assemblies, taking a pleasure, as we passe in the streetes, to be pointed at with the finger, that some man may say, This is he. And we care not oftentimes, whether we be accounted of for vertue or for vice, among wise men or fooles, for good workes or for bad. For the immoderate desire of glorie is alwayes naught, and when as to satisfie this affection we take naughtie matters in hand, then is it worst of all. I knowe it is a difficulte thing to beate this into those mens heades, who are perswaded they ought to holde nothing so deare as honour. If they take honour (as I haue saide) for a good and laudable testimonie, which we ought to purchase among men, and to take heede we fall not into obloquie and reproch, nor into the snares of the Devill (as *Saint Paul* saith) speaking of a Bishop, I will easily condiscende vnto them. For whosoever hath this regarde, is not mooved or ledde by ambition, but of a religious feare that all true Christians ought to have to offende their neighbours, not onely by evill example, but also by any suspition or appearaunce of evill. I call it a holye and religious feare, and if I had a more honourable title, I woulde vse it. And if it were possible to plant and establish this in our heartes, wee shoulde see in a shorte time an ende of all scandales among men, and that it woulde bee of more force to resourme the corruption and disorder of this miserable life, then

Of true honour.

1. Tim. 3. 7.

ever

euer was any lawe, power, or punishment, or whatsoeuer hath beene inuented since the beginning of the worlde hetherto. Wherefore wee cannot sufficiently praise it, nor vse too great commendations of it. But the honour which they speake of, and which is vsuallie vnderstood of them, rather it is vaine glorie purchased by meanes partly vnlawfull, and partlie ridiculous: or else it is a temporall honour, which is attributed vnto such things as haue alwaies beene, and yet are, through a false opinion accounted of and admired among men, or some shewe of knowledge and goodnes, which they rather pretend outwardly and in shew, then in deede and veritie. *Of false honour.*

This is that which I purpose to speake against, in this discourse following. The first reason is this: there is nothing in the worlde that more displeaseth God, or that more provoketh him to anger, then this *ambition*. For as hee is the author of all the good gifts and graces in vs, or whatsoeuer else we haue worthie commendation, so will he also haue vs giue him all the praise, without defrauding him of any iotte thereof: otherwise, he is forthwith stirred vp with the anger of iealousie, when he seeth the loue which is due vnto him, transported to another. We may plainly perceiue, how greatly God is displeased with this ambitious desire, if we consider how grieuously he hath punished proud and arrogant persons. This was the cause that *Adam* (whom he had created in singular perfection, & had beawtified and enabled with so many excellent graces, with intention farther to enrich him, if he had persevered) fell, and with him all his posteritie, into so great mischiefs, and was, as it were, spoiled of all those excellent gifts and graces, both of bodie and mind, wherewith he was so abundantly enriched: was it not this cursed ambition, which made him discontented with his estate, and to be lord, as it were, of all creatures, and therefore beeing tickled with a desire to be equall with God, was as well for his audacious enterprise, as also for his villanous ingratitude throwne downe into such base estate, and likewise his children, that they must needes nowe confesse themselves to be but men. Why did *Cain* his eldest sonne, in whome both hee, and *Eve* had conceived great hope, that hee was the promised seede that should bruise the serpentes head, 3 *He opposeth himselfe against God, derogating from his honour, and attributing it to himselfe.* *Examples.* *Adam.* Gen. 5. *Cain.* Gen. 4.

head, beare so great a hatred and mallice against his brother, that to satisfie his minde, he feared not to kill him, without regard of the iudgement of God, or consanguinitie, not respecting the offence of his parents, nor the dishonour he should incurre of all posteritie by beeing a parricide, neither yet of the punishment which he might evidently perceiue to be prepared for him, hauing his fathers example before his eies, who a litle before had bin driuen out of the garden of Paradise, and estranged from the presence of God, and so consequently from all true happinesse, for disobeying the commandement of his God, and committing a fault which seemed much lesse, then that he intended? why also was he no more sorowfull when God shewed him his fault? why also did he so little esteeme to be driuen from the presence of his father, and to forgoe the sight and louing countenance of the Lorde, was it not for that hee had a proude and superbious minde, by reason of his eldershippe, and therefore coulde not endure that his brother should any waies be preferred before him? Wherefore God cursed him, and cast him out of his presence, more detesting this his pride then his murther, though it were a most infamous, and execrable fact. The principall cause of that great deluge, and ouerflowing of the whole world, and that caused God euen against his nature to forget his mercie, and to take away euery liuing creature from off the face of the earth, was it not the pride and arrogancie of the Tyrants, which proudly oppressed the poore, taking away by violence their goods, their daughters, and whatsoeuer else they liked in their houses? The occasion likewise why *Agar* with her sonne, was twise drawne out of *Abrahams* house, God liking and approouing the rigour that *Sara* shewed her, was it not pride, for that not considering her selfe and her servile estate, and the fauour which had beene shewed her, in that shee was made free and euen married vnto *Abraham*? shee therefore with great vngratefulnesse seeing her selfe so highly exalted, woulde needes compare and bee check-mate with her mistresse. This was the cause also that *Esau* conceiued so great a hatred against his brother *Iacob*, that hee conspired his death after his fathers decease: for he could not endure that

The vniuersall flood.

Gen. 6. 2, 4.

Agar.

Gen. 16. 4, 5.

Esau.

Gen. 27. 41.

Iacob

Iacob should be preferred before him, and that he, who as well by Gods ordinance as by the will and testament of his father was the elder, and therefore his superiour, should rule ouer him. The *Patriarkes* likewise being stirred vp with this ambition, without regarde of their owne credite or the honour of God, who had chosen them to be as it were the foundation of his people, & without any regard of their fathers grief by bereaving him of his principall comfort, resolved with themselves to kill their brother *Ioseph* who came to visite them, and after long consultation solde him to the *Ismaelites*, and their crueltie was so outragious towarde him, that they would not be mooued with al the pitiful cryes and lamentations that he made in entreating them; and all was, for that he had dreamed he should be greater then they, and that they all should honour him. This was that which mooved *Aron* and *Miriam* to grudge against *Moses*. And not long after, *Corah*, *Dathan*, and *Abiram* following their example, gathered them selves against *Moses*, dissuading the people from their obedience, for that they coulde not abide that he should be in such authoritie over them: and therefore they coueted to be equall with him, though in vertue, in zeale, in painefulnesse, in iudgement, and in knowledge they were farre behinde him. *Saul* persecuted his sonne in lawe *David* even to the death, being stirred vp by an ambitious desire and griefe he conceived, for that after the death of *Goliah*, and the overthrowe of the *Philistines*, the daughters of Israel in their songes had given him the greatest praise, and for that God had ordained him to succeede him in his kingdome.

The Patriarkes.

Gen. 37. 4, 19.

Aaron and Miriam.
Corah.
Dathan.
Abiram.
Nom. 12. 1.

Saul.

1. Sam. 17.

There is neither lawe nor duetie that this cursed affection maketh vs not to forget. Behold *Absalom*, who was so violently caryed therewith, that hee caused the people to mutine and rebell against his father, after that hee had (without all shame) defiled his bed, and that in the face of all the worlde, pursuing his father as if he had bene his enemie, and fighting with his servants to the vttermost, shewing all the signes and examples of a man without God, without lawe and all humanitie. This maketh men oftentimes also to bande against God, as did *Salomon*, who for that he vnderstoode that *Ieroboam* after his deceasse should raigne overten tribes, sought all the meanes

Absalom.

2. Sam. 15. 16. 17. 18. Chapters.

Salomon.

1. King. 11. 40.

he could to put him to death, and by al his indeavour to impeach and hinder the counsell of the Almightie. *Rabsaces* and *Nebuchadnezzar* proceeded further, for both of them being lifted vp, and as it were swollen with their prosperitie and former victories, presumed to open their mouthes, and to blaspheme against the God of heaven, saying that he was not able to resist them, nor to deliver his servants out of their handes.

2. King. 18.20. Dan.3.15.

Examples out of prophane histories both Greeke and Latine.

This hath bene the cause of these great warres, which have (as it were by continuall succession) continued even from the beginning of the world, and that caused *Alexander* to put all *Asia* to fire and sword, & *Cyrus* to spoyle *Ionia*; the *Lacedemonians* to be in continuall brawles with the *Athenians*, or else with the *Thebans*; the *Athenians* with the *Megarians*, or the *Corinthians*; the *Carthaginians* against the *Romanes*, and the *Romanes* against all nations; and when they had overcome others, that some among them drewe out their swordes against their owne native countrey, and thrust them as it were into the heart of their own cities, or else causing such cruell proscriptions, that the bare narration of them which yet remaineth in histories, doeth even astonish the readers. For there we shall finde that the children solde the lives of their fathers, the women the lives of their husbands; brethren, the lives one of another, and the slave betrayed his lord and master: and in a word, there was no lawe, trueth, nor humanitie, which was not violated by this ambitious desire to rule and raigne over others. This being crept into the Church, hath bred there also no lesse confusion, for who is there that can remember the mischiefes that have ensued thereof, without great and exceeding sorow and griefe? Hath not the ambition of *Arrius*, *Donatus*, and *Novatus* caused them to set abroach their heresies, which not long after through the negligence of the Pastors and Princes, have opened the gate for the *Alcoran*, & the blasphemies of *Mahumet*, which, alas, have prevailed over the two principall parts of the world, and at this present possesse *Ierusalem*, *Alexandria*, *Antioch*, and *Constantinople*, which heretofore have bene the most beautifull houses belonging to the heritage of Christ Iesus, who at this time is exiled fro those places, where sometime he had his Emperiall seate? I passe over the turmoyles and paines which *Athanasius*, *Chrysostom*, *Ambrose*, and other good

Examples out of ecclesiasticall histories. The Archheretikes.

good Pastors have suffred through the ambition of their Collegiats: as also the invectives, reproches, injuries, calumniations, & slanderous libels presented to princes to defame one another: & likewise the great contention and strife, which hath bene betweene the Bishop of *Rome*, & of *Constantinople*, touching their preheminences, the secret suits & privie practises in their elections, the murthers committed of either part, the schismes & divisions of all Christendome; all which have happened (as appeareth in the histories) by reason of the ambition of such as should have bene the principall and chiefe servants of Christ Iesus, and of his Chruch. And the greatest mischiefe is, that this which hath bin the cause of such disorder still hindreth a reformation, though even they themselves who are the causes hereof, can not but confesse that there is need thereof. But ambition so blindeth them & keepeth them backe, that they can not abide that any mā should speake a word thereof. This affection therefore being so dangerous, & the cause of so many mischiefs, ought not every one carefully to take heed thereof, and by all possible means to beware least his heart be infected therewith?

4. That men do not consider what hath happened to proude persons. Examples Satan.

The consideration of the manifolde mischiefes befalling such as have bene ambitious, ought greatly to moove vs. For he that will begin with *Sathan*, & run through out all the histories, shal find that God never suffred ambition vnpunished, but hath alwayes debased all such as have sought to exalt themselves. Immediatly after the Deuil began to be ambitious, & to make himselfe equal with God, did he not fal down frō heavē with a most fearful noise, as if it had bin lightning & thūder? Into what misery hath Adam thrown himself & his posteritie, for that he would exalt himself too hie? Was not *Miriam* the sister of *Moses* stroke with leprosie, for that she had proudly lift vp her self against her brother? Were not *Corah*, *Dathan*, & *Abirā* with all their families, through their pride & arrogancy, while they would be equal with *Moses*, swallowed vp of the earth alive, & that in the sight of all the people? what was the end of that vaunting and proude *Goliah*? VVas not David likewise, who had overthrowen him by the onely confidence which he had in the Lord, which was the chiefest armour he vsed against him, very severely punished, whē as through a foolish pride against the cōmandement of God, & the counsel of Ioab, seeking to divert him from that his purpose,

Adam. Gene. 3. 17.
Miriam. Nom. 11. 10
Corah. Dathan. Abiram. Nom. 16. 33.
Goliah. 1. Sā. 17. 49.
David. 2. Sam. 24.

he made a generall muster of the people of his lande, thereby to vnderstand the greatnesse of his forces, was not he, I say, presently punished with a sudden pestilence, which in the space of one day destroyed seventie thousand men? *Roboam* (who by gentle and milde wordes might have satisfied and contented his subiectes) through his audacious and braving speaches lost the better halfe of his kingdome. *Ozias* king of *Iuda* not content with his dignity, incensed with an ambitious desire, woulde needes meddle with the Priestes office, but as he had the incense in his hand to burne it, the Lorde smote him with leprosie, and so he continued to his death.

Roboam. 1.King.12. 14,16.

Ozias. 2.Chron. 26.19.

Iosias, otherwise a vertuous prince, and zealous of the Lawe and service of God, who by a most commendable and glorious enterprise, had even in the beginning of his reigne restored true religion, (almost wholly corrupted and polluted) enterprised notwithstanding very rashly the warres with *Pharao Necho* King of *Egypt*, where he was slaine. And was not *Sennacherib* overthrowen by the Angel of the Lord, with a hundred fourescore and five thousand men the night following, that he had vomited out by the mouth of *Rabsaches*, his horrible blasphemies against God, and being as it were blinded with exceeding pride, had lifted vp him selfe against the Almightie, defying him to his face? Was not that proude *Aman* hanged on the gallowes which he had made for *Mardoche*, because he would not worship him, as others had done? *Nebuchadnezzar* after great prosperitie and sundrie victories obtained against his enemies, seeing him selfe in peace, and that he was feared of his neighbours, having his pallace sumptuously adorned with the spoyles of other nations against whome he had warred, forgetting him selfe to be a man, provoked God to punish his pride, taking away his vnderstanding and authoritie, and making him like to one of the beasts of the fielde, vntil by his humilitie he had acknowledged his fault. Was not *Herod* smitten by an Angel, and eaten with wormes, for that he had not given the glorie to God, but boasting of his eloquence before the *Tyrians* & *Sidonians*, in accepting the honour which clawbacks and flatterers had given him in their acclamations as vnto a god? *S. Peter* trusting in his own strength, and preferring him selfe before all his compani-

Iosias. 2.Chon. 35.20.

Sennacherib. Esay 36. 37.

Aman. Ester. 7.10.

Nebuchadnezzar. Dan.4.27.

Herod. Acts.12.23.

S. Peter. Matt.26.34.

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before all his companions, through a conceit he had of his owne constancie, did he not fall into daunger of his life, and withall, of the grace of God, and so by consequent, of the hope of all true felicitie? when as Christ Iesus foretelling the miserie prepared for *Capernaum*, said, Thou *Capernaum*, which hast bene lifted vp to heaven, shalt be throwen downe to hell, did he not shewe thereby, that the principall cause of the overthrow thereof, was her pride, which ingendred infidelitie and the contempt of his word? when also shall we expect the ruine and overthrow of *Antichrist* and of *Babylon*, if not then, when they are come to the height of their pride, and the top of their impietie? we may nowe plainely see by these sacred histories, what hath bene the ende of these proude persons. Which thing may also be observed in the government of the mightiest common wealthes, in the lives of *Kinges* and *Emperours*, which have bene at large declared in the writings of the historiographers. But for that we should enter into too large a field, & might seeme over-tedious in reciting all the examples which they have set downe, we will passe over the greatest number, and onely touch such as are most notable. *Examples of prophane writers.*

The pride of *Xerxes* was such, that he threatned the mountaines, the sea, and the gods them selves when he marched with his armie to subdue *Greece*, thinking that even the Elementes ought to give way, and to make him roume: but God (who resisteth the proude, and hath shewed him selfe evermore to bee their enemie) did so bruise and crush his puissance, that the most memorable thing of that his enterprise, was his overthrow, his flight, and dishonour. As long as *Alexander* the great continued in humilitie, he was alwayes fortunate, never finding his equall in courage, in valour, in counsell, in diligence, in liberalitie, nor in any other militarie vertue: but after that he was partely abused by flatterers, and partely by his continuall prosperitie, then beganne he to be vncloathed of his former vertues, and to put on the *Persian* robe, and withall the pride and arrogancie of the countrey, imagining that he was descended of the race of the gods, and therefore would needes be worshipped; wherefore God turned away his favour from him, and so he died not long after in the flower of his age, when as hee *Xerxes. Herodit.* *Alexander. Plutarch in his lives.*

ſhould haue enioyed the fruit of his labours, and left his empire, which yet was very doubtfull, to his children. There was nothing that ſo haſtened *Ceſars* death, nor that more incenſed the conſpiracies againſt him, then his ambition: but after that he ſo farre exceeded, that he ſuffered a crowne and the name of king to be giuen him, and for that he had depoſed the tribunes for this only cauſe that they were againſt it, and that he ſate in a chaire of gold among the ſenatours, then began they to wait opportunity to kill him: which peraduenture they had not done, if vſing a popular gouernment, ſeaſoned as it were with milde and modeſt behauiour, he had acquainted them by litle and little to endure ſeruitude, and to forget the name of libertie. What may we likewiſe thinke of *Pompey* his enemie and of the lamentable change of his eſtate, was not his pride, and contempt of his enemie the principall cauſes thereof? for hee was not aſhamed to ſay to ſome of his friendes who reprooued him for his careleſneſſe, in the preparation of the warres, that with the ſtampe of his foote if neede were, he could fill all Italie with armed men. Such among the Emperours as contemning their eſtate, and thinking ſcorne to be taken for mortall men, woulde needes be accounted gods, and haue their ſubiects honour them with Images, voues, temples, & altars, as *Caligula*, *Domitian*, and *Heliogabalus*, haue alwaies had moſt miſerable ends.

Cæſar.
Plutarch in his liues.

Pompey.
Plutarch in his life.

Caligula and others.

The greateſt loſſes and ouerthrowes which haue happened to our owne cuntry, were eſpecially cauſed by our great preſumption: and nothing hath aduantaged our enemies ſo much as the contempt we haue had of them: and contrariwiſe the great opinion we haue had in our owne ſtrength, though oftentimes it hath deceiued vs. Witnes hereof, the battell of *Coutray* againſt the *Flemings*, the battell of *Poictiers* againſt the *Engliſh*, that of *Inberob* againſt the *Portugalls*, and that of *Nicopolis* againſt the *Turkes*. For there is no ſinne that God doth leſſe diſſemble then this pride & arrogãtnes, nor that he leſſe endureth or more ſpeedily puniſheth: which is moſt notably declared in that memorable hiſtory that *Paulus Emilius* reporteth in the *Annales* of *France*, of a certaine gentleman of *Florence* named *Gyrardeſ*, who had liued in great proſperitie a long ſeaſon. It happened on a time, that beeing drunken, and as it were glutted with his proſperous eſtate, in a banquet he made to his fiiendes, asked

The French nation.

asked them if they thought there was so happie a man in all Italie as him selfe, and whether he wanted any thing that might make him more fortunate: whereto one of the company wisely answered, that the principall thing was yet wanting, that is to say, Modestie and Humilitie to keepe him in the favour of God, without the which there is no true happinesse; and that the wrath and iudgement of God could not be farre from him and his house, considering his presumptuous and proude minde: which thing this wretched man not long after by wofull experience prooved to be true. For such as by his means had bin banished the citie, secretly returning in a night, tooke him, his wife, & children, put them in prison, and there most cruelly sterved them to death in the sight of all the people, being wonderfully astonished and moved with compassion at so strange an alteration.

5 *He thinketh not of his own weaknes, nor of the power of God.*

These examples, and a thousand such like to be found in histories, do sufficiently prove the saying of *Chilon* the *Lacedemonian*, who being demanded what God did in heavē, answered, that he debased the proud, & exalted the lowly. The Virgin *Mary* in her song applying this vnto men; God (saith she) hath shewed the strength of his arme, & hath exalted the humble, & overthrowen the proud in the imagination of their own harts. *Esope* hath declared this thing very well, & that there is nothing better for mā then Modestie, in his fable of the *Torteise*, who being not contēted to creep on the groūd, would needs flie in the aire with the birds, & therefore desired the Egle to carie her vp on hie, which at first was refused, shewing the danger which was like to insue in flying without wings: notwithstanding overtaken with importunitie, tooke her vp in her feet, & carying her aloft a while, at the length the *Torteise*, either for that, seeing her selfe so hie, she thought no more on the ground below, or for that the Eagle was weary, & would no longer hold her, fell down & brake al to pieces: teaching men by her death, that it is better for thē to cōtaine thēselves within the bounds of their vocation, & to be contēted with a mean estate, having the grace & favour of God, thē in offending him by their immeasurable pride, to clime vp to heavē, (as those who builded the tower of Babel) seeking to purchase thēselves greater advancemēt. The Poets, who oftētimes in their fictiōs wind vp & cover, as with a cloud, the truth of things; in that fable of *Icarus*, who desiring to flie with waxē wings, fel into the

sea: and that of *Phaeton*, who for that he coveted to rule the horses and chariot of the Sunne, was stroken with thunder, purposed no other thing, but to shewe that the ende of all ambition is evermore miserable. For God (as I haue saide) can in no wise abide a proude and arrogant person.

6 *He trembleth not at the threatnings of god against the proud.* Esay 2.12.

The day of the Lord of hostes (saith *Esay*) is vpon all the proude and haughtie, and vpon all that is exalted, and it shall be made lowe, and vpon all the cedars of *Lebanon*, that are high and exalted, and vpon all the Okes of *Bashan*, & vpon all the hie mountaines, and vpon all the hils that are lifted vp, and vpon every hie tower, and vpon every strong wall. This is a manner of speach by the which he giveth vs to vnderstand, that all those, who glorie in their greatnesse, their nobleneſſe, their strength, and their riches, shall at length be throwen downe with the wrath of God, which shall fall vpon them as a thunderclappe. God speaking to the *Idumeans*, and foretelling them by his Prophet *Abdias*, the plagues he had provided to punish and abate their pride, saith, I will make thee contemptible to all nations: the pride of thy heart hath deceived thee, nowe that thou art in the strong holdes which thou hast builded in the tops of the mountaines, thou thinkest thy selfe inexpugnable, and that no man can come at thee, and sayest, Who can pull me from hence? If thou shouldest flie as high in the ayre as the Eagle, and shouldest make thy nest among the starres, I will pull thee from thence, saith the Lorde. *David* in the 37. Psalme saith, I have seene the wicked strong, and spreading him selfe like a greene bay tree, yet he passed away, and loe, he was gone, and I sought him, but he could not be found.

7 *The prouds man never remembreth his owne estate.*

There are many other threatnings of God in the Scripture against the proud, but even as this cursed ambition doth so blind vs, that we can not perceive the mischiefes that proceed thereof, nor the dangers wherein it plungeth vs, so also doeth it stop our eares against all the words & reproofs which God vseth, & that which is more, it bereaveth vs of all knowledge & feeling of our owne selves. For what man is there that hath wel considered his own estate, that ever gloried & bragged therof? It is to be thought that if these hauty & proud minded persons, which take so great pleasure & contentmēt in them selves, would but a litle consider

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their owne eſtate, and the imperfections and vices of our natures, as the ignorance, the luſt, the feare, the diſtruſt, the ſorrowe and diſcontentment of our minds: and on the other ſide, the povertie, the diſeaſes, the weakenes, the age and death which wee are ſubiect to, by reaſon of ſinne; Is it likely they would not remember, that this proceeded from the ſlaverie of ſinne, of the devill, of the anger and diſpleaſure of God, of the loſſe of his Image whereunto we were created, of the contradiction of the fleſh to his ſpirite: and in a worde, of that wonderfull diſorder, which is in our hearts and vnderſtandings?

A diſcourſe of the knowledge of our ſelfe, and of true humility

The ancient Philoſophers exhorted men alwaies to remember their ends, thinking that the remembrance thereof, was ſufficient to humble them, and to make them carefull to doe well: and in deede the proudeſt, with the conſideration thereof are aſtoniſhed. *Alexander* the great, having opened *Cyrus* tombe, and finding his bones mouldie and halfe conſumed, conſidering the fragilitie and inconſtancie of all humane things, wept bitterly; ſo did *Xerxes*, beholding his armie from the top of an hill, for that within 100. yeeres after, both hee and they ſhould be forgotten. *Philip* of Macedonie being fallen into a ſandepit, and conſidering after he was out, the meaſure of his body which was there imprinted, deteſted the ambition and deſire of men, who coveted ſo much, themſelves in length and breadth containing ſo little.

Nowe if the bare conſideration of our ende, is of ſuch great force to abate our pride, howe availeable is it to conſider, what God hath done to our firſt parents, as alſo to remember what we are, and from whence we come? Thou art duſt (ſaith God) out of the earth thou waſt taken, and to the earth thou ſhalt returne. So our beginning, our being, and our end is al earthly. Is not this a great matter to glorie in, and to bragge of, that we are made of the groſſeſt element, and of the ſame matter and ſubſtance, whereof all other beaſts are formed? Gen. 3. 19.

Of the miſerie of man ſince his fall.

It may be that ſome, (the better to defend mans excellencie, and to proove that hee may iuſtlie preferre him ſelfe before all other creatures of the world) will ſay: that though our bodies be earthly, yet our ſoules are heavenly, and doe in ſome ſort participate of the glorie of God. This may be eaſilie graunted, if

if we consider the estate wherein man first was created: and that if hee had continued in the integritie and perfection, wherewith God had ennobled and honoured him in the beginning, hee might then iustlie haue accounted himselfe the most excellent, and as it were, the Prince of all other creatures. But beeing so imperfect as we are, I knowe not howe wee can without blushing, acknowledge our Creator. VVhich being graunted, wee may not boast, that in respect of our nature, wee are any wayes more excellent then the bruite beastes, if without affection wee will rightly wey the trueth, and that, as reason and experience teacheth vs.

The beastes are more excellent then man, as hee is left in his corruption.

Nay wee must needes confesse, that they surpasse vs in many things: as the Dove in simplicitie, the emmate in industrie, the storke in humanitie, the dogge in love and fidelitie, the oxe and the asse in memorie, the lambe in meekenesse, the Lyon in magnanimitie, the cocke in vigilancie, the serpent in subtiltie, and all in generall, in contentment and sobrietie. And as the beastes are more excellent then man in naturall goodnesse and vertue, so doeth hee exceede them in mallice and corruption. For hee is more cruell and more treacherous, then the woolfe, more craftie then the foxe, prouder then the peacocke, more voluptuous and vnthankefull then the swine, and more daungerous then the aspe. Moreover, those evills (I vse this word, for fault of a better) that are in divers beastes, and that naturallie are inherent in them, vvithout any deliberation or election, are wholly & fully complete in one man, who endevoureth by all means possible, to possesse them in their highest degree. And yet wee bragge and boast of our vnderstanding, which is altogether blindenesse, and of our libertie or rather of our licentiousnesse, and want of freewill: of our eyes so loftely placed in our heads, to discerne afarre off, & greedilie to looke after the vanities of this world: of our tongues, which serve vs to lie, to slaunder, and blaspheme: of our hands, which are instruments to fight, and to filch: of our feete, which are swift to doe evill, and in a worde, of all the parts of our bodies, which (as *Saint Paul* saith) seeme to be the wages of iniquitie, and to

Man exceedeth the beastes in mallice & corruption.

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worke it with greedineſſe.

God forbid, notwithſtanding that this which I haue ſaid, ſhould any waies ſound to the diſhonour of the Creator, who (as *Ariſtotle* moſt notablie declareth, and likewiſe *Galen*) hath with excellent skill, and ſingular cunning, framed and fitted every part of this our building. But the more excellent and ſumptuous this building is, the more lamentable are the ruines, and wee the more blameable, who haue ſo miſerablie ruinated them, vſing them for that vile ſervice of ſinne and concupiſcence, which haue beene given vs for the honour of God, and exerciſe of vertue. The Iewes ſeeing the ruines of their Temple, curſed the Gentiles, who had ſo prophaned that holy place; the name of *Eroſtratus* likewiſe was moſt odious to the Grecians, for that hee had ſet Dianaes temple in Epheſus on fire, through an execrable deſire he had to eternize his name. Howe greatly then ought wee to be diſpleaſed with our ſelves, which haue polluted the Sanctuarie of our God, and ſpoiled it of all thoſe precious veſſels which were in it, to dedicate them to the ſervice of the devil, the world, and of ſinne.

God is not the author of this evill, but the deuil and man.

If then, that the Image of God appeared in vs by the light of our mindes, and by the ſinceritie of our affections, wee ſhould have ſome occaſion to glorie in him: nowe that thorough our fault it is defaced, or at the leaſt obſcured, ſo that wee may hardly finde out the traces thereof, have wee not as great, yea greater cauſe, to humble our ſelves; ſeeing that in the place thereof, the image of the devill ſucceedeth, who beeing a murtherer, and the father of lies, hath nothing in this worlde more like him ſelfe then man, who naturallie is cruell, proude, and a lyer?

And to ſpeake truely, there is nothing but the grace of God, that maketh vs differ from him. For of our ſelves (as ſaith *Saint Auguſtine*) wee are verie deuills: and if ſo bee that after *Adam* had tranſgreſſed the commaundement of GOD, God had left him without promiſe. If CHRIST IESVS his Sonne, to raiſe him vp againe, would not haue taken his nature vpon him, the poore man with

Man is damned without the ſpecial favour of God.

with all his poſteritie ſhould haue bene without all hope, like vnto the Devils. Seeing then, that all the felicitie and excellencie that we haue aboue the devils, is compriſed in hope, and hope is founded in the promiſes, and the mere favour of God; if this were taken from vs, what ſhould we haue to glorie of, more then they? contrariwiſe they ſhould haue great advantage over vs; for they ſhould be our lords, and ſhould ſurmount vs in many things, as in quicknes of ſpirit, in knowledge of arts, in ſtrength, in agilitie, and that they are of an immortall and impaſſible nature.

I demand then, if man, beeing thus deſtitute of the gifts of God, hath any thing whereof he may boaſt: and if for this his vaineglorie, he be not worthie great hatred, and that the angels, and other creatures ſhould agree to reproove him of his arrogancie? what ſhould we ſay, if a beggar, which hath not a ragge to cover him, will notwithſtanding bragge that he is the greateſt man, and the richeſt of all the countrey, and in all aſſemblies whereſoeuer, is not aſhamed to take the hieſt place? would not euery man iudge ſuch a fellow worthie to be whipt? likewiſe if there were a thiefe, who being convicted of many great crimes, notwithſtanding would be ſo ſhameleſſe, and ſo ſtately, that he would not humble himſelfe before his iudge, nor any other man, doth not he deſerve without any pitie, to be puniſhed with all ſeveritie? If man in like manner, diſſembling his beggerly eſtate, his vice and ignorance, will preſume that he is wiſe, rich, and vertuous, doeth hee not by this meanes make himſelfe vnworthie of Gods mercie, whereof he ſhould participate, if by an humble confeſſion of his miſerie, hee would ſeeke for it. VVee haue a moſt memorable example of this, in the *Phareſie* and the *Publican*: the one of them beeing more iuſt and more pleaſing in the ſight of God with confeſſing his ſinne, then the other boaſting of his righteouſnes. For man (as ſaith *S. Auguſtin*) by humilitie maketh God to forget his ſinne, and cauſeth him by his preſumption, to forget all his vertues and good deedes. Though to ſpeake properly where there is no humilitie, there is no faith, and where there is no faith, there is no good works.

Luk. 18.10.

In his confeſſions and ſermons.

Behold the profit we haue of our pride: which is, that firſt of all we kindle the anger of God againſt vs: it taketh away from

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vs the hope of forgiuenes, which we might purchaſe through his mercie. Secondly, it bereaueth vs of faith, with all the benefits of Chriſt Ieſus. For the ſpirit of God which inſpireth our hearts, and which maketh vs to taſte the ſweetnes of his Goſpel, is not giuen but to the humble: theſe are thoſe whom God filleth with good things, as ſaith the Virgin Marie in her ſong. Luk. 1. 53. Chriſt Ieſus attributed the infidelitie of the Iewes to nothing ſo much, as to their preſumption. How can you beleeue in me (ſaith Iohn 5. 44. he) which receiue honour one of another, and ſeeke not the honour which commeth of God alone? this is alſo the cauſe that (correcting the ambition of his Diſciples) hee ſet before Math. 18. 3. them a little infant, and ſaid vnto them, that if in modeſtie and ſimplicitie of heart they would not reſemble the little infant, they ſhould not enter into the kingdome of God. For God (the better to declare the greatnes of his wiſdome) doeth all his workes againſt the opinion and iudgement of men. By fooliſhneſſe hee confoundeth the counſell, and the wiſedome of the worlde: by weakenes he breaketh their force: by contempt he obſcureth their glorie: by death hee raiſeth vp, and turneth curſing into bleſſing: ſo alſo by the croſſe and by humilitie, hee hath lifted vp Chriſt Ieſus into his glorie, and after him by the ſame meanes exalteth all his members. The deuill contrariwiſe, by honours, pleaſures, riches, and idlenes, doth throwe downe headelong all ſuch as are his.

But what is the reaſon, that after that he hath adopted vs, and regenerated vs for his children, he leaueth vs ſtill in the worlde vntill we die, ſeeing that we now are burgeſſes of heauen, and as it were, his domeſticall ſeruants: and therefore our mindes, our heartes, and all our cogitations and affections, ſhould be heauenly? why will hee that our bodies ſhould be more conuerſant here, then our hearts? is it not becauſe hee would haue vs alwaies contemplate and remember the earth from whence wee were taken, that by this meanes we may be humbled, and he glorified, who hath taken vs out of the mire, and lifted vs vp to the heauens, where by hope he hath placed vs in honour with his Sonne, his angels, and the Patriarkes? Why alſo is it his pleaſure that we ſhould liue here alwaies vnder a hard and ſeuere diſcipline, and that we ſhould be continually exerciſed by pouertie, diſ-

God doth leaue his children a ſpace here vpon the earth in their infirmities, to humble them and to make them more fit for the participation of his grace in heauen.

diſeaſes, wares, imprisonments and baniſhments, and ſuch like afflictions, which giue vs no more libertie then ſeuere maſters doe their ſchollers? Is this the abundance of reſt and quietnes which was promiſed, and that we ſhall finde in his kingdome? we may eaſilie ſee, that all this is done by the wiſe counſell of our God, who by this meanes keepeth vs in humilitie, and bridleth vs, that by the enioying of our goods (if peraduenture he giueth vs any before we knowe how to rule them) we ſhould not giue our ſelues to all filthines. For the ſame purpoſe he willeth, that, after we be ſanctified and received into his Church, we are not wholly exempted from ſinne, but hath left our fleſh with the luſts thereof, which ceaſe not to trouble and moleſt our minds, to this end, that we continually feeling our infirmities and imperfections, ſhould haue alwaies ſomewhat to humble vs, and to abate the naturall pride of our hearts. We ſee then that God by all meanes procureth our health, and prouideth that we ſhould not by a vaine confidence, and preſumption of our vertues, hinder his graces which are not giuen but to the final, and to ſuch as are lowly minded.

The graces of God fal vpon the humble.

We ſee (ſaith S. *Auguſtine*) that vſually the vallies are more fertile then the hils, for that the fatnes of the earth is more eaſily caried thither by raines and ſhowers: ſo muſt it be with vs, if we will be filled with the graces and benedictions of our God, wee muſt be lowe and plaine as the vallies. And further, that hauing receiued them, we be not more vngratefull, then is the good earth, which multiplieth the ſeede which it hath receiued, and doth truely repay the fruits thereof vnto the maſter. If we haue receiued one tallent, let vs ſo demeane our ſelues, that we make two thereof, and that two may encreaſe to fowre, and then let vs giue all the glorie to God, that is to ſay, firſt of the good, then of the will and induſtrie, whereby wee haue encreaſed it. Thirdly, for the proſperitie and ſucceſſe, which hee hath giuen it: and laſtly, of the reward and crowne which wee looke for. For otherwiſe, wee may aſſure our ſelues, hee will withdraw his grace, and the proſperitie which he hath giuen vs, if wee be vnthankfull, or careleſſe to acknowledge him, and to giue him the glorie of whatſoeuer is good and commendable in our ſelues.

Saint

Saint Augustine saith, that God, by reason of the great loue he beareth vs, is content as it were to traffick with vs, and to mingle his goods with our euils. But if we will afterwards challenge them, & in stead of thāks for the vse of them, which he hath most liberally giuen vs, defraud him of the property & take it to our selues as those men did, to whom he had let out his vineyard, then will he part with vs, & take frō vs that which is his, the better to shew vs what is ours. The slaue that hath stollen from his Lord & master, and will acknowledge no duty, no rent, nor any seruice wherin he is bound vnto him, doth he not deserue to lose all such lands as he holdeth of his masters? In like maner if God who requireth nothing of vs but a confession and an acknowledgement of the good hee hath done for vs, seeing vs to refuse this, doeth he not deale iustly with vs, if he shut vp his liberality from vs. Though that men be naturally enclined to vice, and therefore that which is naught, as beeing the likeliest and most agreeable to their natures, is more pleasing in their sight then is the good: yet euery one abhorreth ingratitude, condemning it, and accounting it cleane lost, whatsoeuer is done to an vnthankefull person. What reckening then shall we thinke that God maketh of it, who being perfect and absolutely good, detesteth all kinde of euill whatsoeuer, holding nothing so deere as his glorie, to the which all vngratefull and ambitious men are vtter enemies? for the more they exalt and lift vp themselues, the more doe they depresse and tread vnder foote the glorie of God.

Our pride maketh God to take away those graces he hath giuen vs and to bestow them vpon others.

If a great lorde should receiue some poore man into his house, giuing him nothing, but wherewithall hee might entertaine himselfe in meane estate, and should perceiue that within two or three yeeres after, hee purchased lands, put money to vsurie, kept a great port, and to bear other excessiue charges, should he not haue iust occasion to thinke he were a theefe, seeing that, as is alreadie saide, he tooke him into seruice hauing nothing? In like maner considering how poore we are by nature, and that wee came into the house of our god all naked, laden (as it were) and couered with filth and beggerie: if beeing there, wee will vaunt our selues, must it not be of that glorie

A similitude declaring why God cannot abide the proud.

glorie which we haue robbed God of? good God, what riches haue we gotten whereof we may bragge? was not our father (as saith the Prophet Ian *Amorrhit*, and our mother an *Hethite*? the inheritance they haue left vs, was it not sinne, malediction, miserie, and death? and what friends haue they also gotten vs, but our flesh with her lusts, and the world with his pleasures? If God then would dispute with the ambitious, and demaunde of him, why he doth so much glorie in him selfe: what answer would he make, wherby it should appeare he had not plaied the thiefe? if as (*S. Paul* saith) all honour appertaineth to him, it must needs be, that so often as we glorie and boast of our selues, we necessarily inferre one of these two thinges: either that wee woulde make our selues equall with him, or else robbe and steale from him like thieues, that which may in no wise be alienated from his crowne and dignitie. For as concerning his vertues, he may communicate them with others: he imparteth of his wisedome to his Prophets, and ministers of his Church: of his might and authoritie to Princes: of his iustice, to Iudges: and to all such as are friendly and charitable, of his mercie and bountie. But this is with a reservation of all the glorie due vnto such vertues, whereof the creature whatsoever he be, may in no wise participate.

1.Tim.1.17

The glorie onely appertaineth to God, and so by consequent the proude are accursed.

Let not the wise man (saith he, by his Prophet Ieremie) glorie in his wisedome, nor the rich man in his goods, nor the mightie man in his strength: but whosoeuer will glorie, let it be of the knowledge he hath of me, and of my name. We must then if we will obey the commandement of God, sing with the Prophet David: Lord, thou art my glorie, and my honour. For there is nothing in vs, whereof we should make estimate, but onely this, that we are in the nomber of those, who call vpon his name, and such as by his mercie haue hope and part of his kingdome. I account all glorie and honour (saith S. Paul) to be dongue. And Salomon saith: That I haue diligently considered all things that men doe admire, and for the which they would be honoured and esteemed in this world, and haue seene in the ende they are but vanitie, and that none but fooles doe busie them selues about them.

Ier.9.23.
Psal.3.109.
Phil.3.8.

This is a strange thing, that time, which is so wise, and which reuea-

reuealeth all things, nor experience cannot perceiue this, and that our iudgement is ſo corrupted, that we ſearch not for honor but in vaine things, as in banquets, buildings, in goodly moueables, apparell, horſe and great traines, and ſuch like mockeries of fortune. If wee would ſeeke honour by vertue, our ambition were more tollerable, but wee haue no reaſon to deſire ſo much honour, and to make ſo ſmall account of things that deſerue better.

And yet my meaning is not, that if wee haue any good thing in vs, that wee ſhould bee proud of it. For we alwayes ought to giue the glory vnto God, and to yeeld him all the praiſe: as wee ſee that veſſels of gold and ſiluer, receiuing the light of the beames of the ſunne, yeeld as it were part thereof backe againe by reflection: ſo muſt we, if we thinke we haue done any thing which is good, confeſſe (with *Saint Paul*) that it is not wee, but the grace of God which is in vs. If a man graffe in his garden, or orchard, and a two or three yeres after his gardener bring him of the fruit, ſaying, this of the tree he graffed, he reioyceth therein: ſo God taketh great pleaſure, if we, hauing any good in vs, yeeld him the praiſe thereof. For this is no ſmall honour vnto him to haue ſo well husbanded vs, that beeing fruiteleſſe and barren grounde, and as it were olde ſtockes dead and rotten, now by his meanes wee ſhoulde bring foorth good fruite. And it is out of doubt, that in ſeeing vs fructifie and proſper, hee taketh greater pleaſure then doeth the husbandman, when his corne proſpereth on the earth: eſpecially if in acknowledging our fertilitie wee freely confeſſe, that it proceedeth not of our nature and induſtrie. and what can we doe leſſe? for it is as if a creditour, to whome wee are indebted as much as wee haue, ſhould require nothing of vs, but a bare acknowledgement of the debt wee owe him. ſhoulde this grieue vs? there is nothing that the people of Iſrael were ſo reprooued for, nor wherewith God was more grieued, then with their ingratitude, and that they had forgotten, or elſe diſſimuled the good they had receiued of him? I haue (ſaith hee in *Eſay*) enriched and exalted them, and aſſoone as they ſaw themſelues become great, they haue Eſa. 1. 2.

forgotten and forsaken me. Contrariwise there was nothing more commended in the virgine *Marie* then her humilitie, whereby shee acknowledging her selfe vnworthie of those great graces that God had bestowed vpon her, hath in a notable long testified vnto all the worlde, that the onely thing that mooued God to respect her humilitie, in choosing her to be the mother and nource of his Sonne, was his grace and bountie.

That we must eschew ingratitude and ostentation: vices common to al the ambitious sorte, which are here set down by foure fitte similitudes.

Let vs follow then his example, and not be like vnto young coltes, which being become great, doe as well kicke and strike their dames, who haue brought them foorth and nourished them, as other horses. This was in former time obiected to *Aristotle* by reason of his ingratitude towards his master *Plato*, detracting from him whatsoeuer hee might both in his bookes and readings, not acknowledging that the most excellent part of his knowledge was taken from him. But this is much more beseeming vs, seeing that the goods and graces which God hath bestowed vpon vs, are innumerable, and that wee haue nothing, but that we haue receiued of him: if then we dissemble the place from whence they come, and conceale his name, who hath so liberally dealt with vs, and attribute all whollie to our selues, were we not exceedingly to be blamed? As the sunne being directly ouer vs, our bodies haue the lesse shadowe, as wee may perceiue at noone, and a little before or after: so also the more vertue and goodnesse is in vs, the lesse ostentation should we haue. Contrariwise, as this is a signe of the going downe of the sunne and his departure from vs, when as our shadowes become great: so also this is an argument to prooue that vertue diminisheth in vs, when pride and presumption increaseth. The vessels that are fullest make least noise, and we iudge them emptie or else that there is little in them, when as being touched they make any great noise or sound: so also there is nothing that more manifesteth the wants of vertue, then bragging and boasting. When as the eares of corne bend downe their heads, the husbandmen reioyce: for this sheweth they are laden, and that they haue plentie of graine: so also we

The first similitude.

The second.

The third.

may

may coniecture that thoſe men are well furniſhed with vertue, and vnderſtanding, when they are modeſt in worde and countenance. The pedlars, who haue nothing but their packes, ſhewe forthwith all their wares: but contrariwiſe, the great marchants keepe only litle bagges in their ſhops of euery particular marchandiſe, the better to ſhew what ſtore they haue in their ware houſes. The like we may ſee among men, that ordinarily thoſe who make the greateſt ſhewe, haue the leaſt in deede, and that none are more ambitious and deſirous of commendation, then thoſe who leaſt deſerue it. For wiſe men (as *Tullie* ſaith) repoſe their felicitie not in the opinion and praiſes of men, but in doing ſuch things as deſerue it. But contrariwiſe fooles doe little eſteeme of vertue in deed and the effects thereof, ſo that they may be reputed vertuous: and contrarie to the counſell of *Socrates*, they rather deſire to ſeeme to be, then to be indeed. Which is a ſtrange thing, for it is as if they deſired the name rather of a king, then the authoritie, power, and kingdome of a prince: or to ſpeake more properly: It is as though they deſired to be accounted healthſome, and yet care not for health at all. *The fourth.*

We muſt then, if we will be accounted vertuous in deede, purge and cleanſe our hearts of all ambition, euen as to fill a veſſell full of good liquor, wee muſt firſt ſtoppe out the winde. There is nothing (as *Gregorie* ſayeth) that ſo much ſhutteth out vertue, and hindereth the entrance thereof into our mindes, as when we are full of vaine glory. And this is that which *Saint Paul* teacheth the *Corinthians*, that to be wiſe, they muſt become fooles: which is not ſpoken darkely as it ſeemeth to be at the firſt ſight, but to humble thoſe among them, who were puffed vp with a vaine perſwaſion of their wiſdome, and to ſhew vnto them, that ſo long as they helde this falſe opinion of themſelues, they were not capable of the holy ghoſt, neither of the true knowledge of God: that is to ſay, of his ſecrets which haue alwaies bene hidden from the great ones, and are not reuealed, but to the humble and lowly. *If we will be vertuous we muſt not bee ambitious.* 1.Cor.3.18.

Socrates in auncient time, was by the Oracle of *Apollo*

accounted the wiſeſt man of all Greece in that he ſaid he knew nothing, and indeede it is no ſmall knowledge, to acknowledge our ignorance: ſo alſo it is not one of the ſmalleſt vertues in vs, to acknowledge our faults and imperfections. The appearance of a thing (as ſaith the ſame *Gregorie*) taketh away and cutteth off the greateſt parte of the thing indeede: that is, man is ſo much the more fooliſh as hee thinketh himſelfe wiſe. Wee muſt then make a generall rule of that which *Chriſt Ieſus* ſaieth, ſpeaking of almes giuing, that the left hande ſhoulde not knowe what the right hande doeth: and ſtretch this ſpeach to other kindes of vertues which may be in vs, and generally to all ſortes of good workes, which wee doe, which wee ought not onely to diſſemble, but alſo to be ignorant of and to forget them when they are done, contenting our ſelues with this, that God knoweth them, and hath written them in his booke, to the end to keep them in perpetual memory, and to recompence them at the latter day, when hee ſhall examine the doings of men and angels.

Mat.6.3.

The words of the holy ghoſt in the Scripture alloureth vs to humilitie and condemneth all pride.

Why are we compared in the ſcriptures to ſheepe rather then to lions or horſes, which are proud beaſtes? is it not to giue vs to vnderſtand, that wee muſt behaue our ſelues modeſtly, plainly, and ſimply in all our actions? The ſimilitudes of the vine and the figge tree, ſo often propounded vntoys in the olde and newe Teſtament, to figure the ſtate and condition of the children of God, tend they not to the ſame purpoſe? For the vine neuer groweth ſo high as the cheſſe-nut or the cedar trees, but alwaies runneth low by the ground. The figge tree groweth ſomewhat higher, but in this they agree, that both of them haue great and broad leaues, wherewith they couer their fruite in ſuch ſort that it can not be ſeene, vnleſſe you come verie neere them. So likewiſe, though Chriſtians ſhould be rich and plentifull in all good workes, to glorifie God in their liues, and to edifie their neighbours by their good examples: yet muſt they carefully take heede, that they make no ſhewe thereof, as painters doe of their painted tables, or like vnto women which loue to ſet foorth themſelues, that euerie one may ſee their beautie and goodly attire,

which

Which thing Christ reprooued in the Phariſes in his time: You doe all your workes (ſaith he) to be ſeene of men, if you giue almes you blow a trumpet: if you pray, it is in the ſynagogues and the moſt apparant and frequented places: if you faſt, you looke ſower, and disfigure your countenances, as ſad and mortified perſons, to the end you may be ſeene of all men, thereby to win you praiſe: but woe be vnto you, whom, men deceiued by your hipocriſie account bleſſed and happie. Who is there that conſidering theſe threatnings of God, would not forthwith deteſt and abhorre all vaine glorie? Matth. 6.2. 23.28.

Men in former time thought it a pleaſant thing to heare their owne praiſes and commendations, and pleaſant it is ſtill to ſuch as are carnally minded. But thoſe who haue receiued the ſpirit of God, and are regenerated, take no leſſe ſhame & griefe to be praiſed, then they conceiue pleaſure and liking to be reprooued and corrected. For they knowe very well, conſidering the manifold imperfections that are in them, and their daily tranſgreſſions, that one can neuer be plentifull enough in finding fault with them: and contrariwiſe that the ſpeech vſed in their praiſes and commendations, can not be ſo compendious, but that it muſt needs containe many vntruthes: and withall that among all other things that appertaine vnto God, and are moſt deere vnto him, there is nothing that he more eſteemeth then his glory, and that without the profanation thereof, and ſhewing themſelues to be ſacrilegious perſons, they may in no wiſe take that which is giuen them. I adde this, for that it is not ſufficient (as *S. Auguſtin* ſaith) that we be not deſirous of honor, and that we take it patiently, when it is denied vs: but we muſt refuſe it, and not take pleaſure in it, when it is offered vs. To this purpoſe *Philon* the Iewe applied the prohibition which God in old time made to the children of Iſrael, that they ſhould eate no leauened bread at the feaſt of Eaſter, ſaying, that the leauen which hath this propertie to ſower and to puffe vp the dow, was forbidden, thereby to teach them, that they ſhould alwaies auoid vainglory, which ſwelleth and puffeth vp the heart: and eſpecially at that time, when as they ſhoulde ſerue God moſt deuoutly, for that then it creepeth into mens mindes more ſpeedily, and that it is a hard matter for men *Good men are rather delighted with reproofs then with praiſes, and the wicked deal contrary*

which doe well, not to conceiue ſome great opinion of themſelues, and highly to eſteeme of their actions, and delight to be eſteemed of others. Which is not ſpoken, but to the end wee ſhould not make ſuch eſtimation of the vertues & good things which are in vs.

Pride corrupteth all our good workes.

We ſee that a little wormewood will quickly marre a whole veſſell of wine: in like maner, when as our life is moſt perfect and godly, yea moſt deuine and angelicall, the leaſt pride that may be will wholly corrupt it, and make it worſe and more imperfect then euer it was good. The reaſon is, for that we can doe nothing of our ſelues, wherein we haue not ſome confidence: and if we truſt in our ſelues we diſtruſt in God, if we diſtruſt in God, God forſaketh vs: and if he doth ſeparate himſelfe from vs, ſeeing he is the fountaine and well-ſpring of our life, and of euery good thing we haue, ſhall there any thing remaine for vs, but miſerie, ſinne, and malediction? It

A fit ſimilitude.

were a lamentable thing to ſee a marchant after a long and proſperous nauigation, ſuffer ſhippewracke in the hauen, and loſſe of all in that place where he hoped to repoſe himſelfe, and enioy the fruite of his former labours. In like manner is it when a man (like vnto the *Phariſie*) hath liued well in this world, carefully obſeruing the commandements of God, and wiſely and politikely carried himſelfe among men, and in the end through a preſumption and pride in himſelfe or contempt of his neighbour, he vtterly caſteth himſelfe away, receiuing nothing at the hands of God, but ſhame, confuſion, and condemnation, in ſtead of recompence and rewardes which were prepared for him, if he would haue kept himſelfe within the bounds of feare and humility.

When as we are on the top of an hill or of ſome high place, we take good heede to our feete, and we walke warily for feare of ſtumbling: in like manner muſt they behaue themſelues, whom God hath exalted aboue others, either in authority, knowledge, vertue, or wealth, or any other grace whatſoeuer it hath pleaſed him to beſtow vpon them in particular maner, conſidering that the meanes to be preſerued and continued in that eſtate wherein they are, is to truſt in him, and continually to cleaue vnto him, to the end that they alwaies may liue in his feare,

feare, and in humble maner retaine and keepe their minds in his obedience, in remembrance and consideration of his goodnes.

This would hinder and close vp all the passages of pride and arrogancie, which proceed of nothing so much as of the want of knowledge of our miserable estate wherein naturally we are placed, and of the forgetfulnesse of the graces and good blessings of our God. The peacocke beholding his gay and goodly feathers waxeth forthwith very proud thereof, but as soone as he casteth downe his eies, and looketh vpon his feete, which are farre different in beautie, his pride is quickly abated: likewise, if in respect of some prerogatiues and preeminences which God hath giuen vs aboue other men, we find our selues to be sollicited by our flesh, or entised by the deuill to become proud, let vs consider (as did *Abraham*, *David*, *Iob*, and *Daniel*) the better to represse this pride, the dust, corruption, vanity, yea and the nothing whereof we are made, and which we can not shake of. For the badges and tokens are so apparant in euery part of our nature, that hee is worse then blind that can not see it. Let vs also consider on the other side, that all the feathers whereof we bragge are borrowed, as those of *Esops* crow were, and that in appropriating them vnto our selues, we minister iust occasion to God to take them from vs. Would we not laugh at a beggar, who hauing borrowed princely apparell to play the part of some king vpon a stage, will needes afterward retaine his apparell still, gloriously behauing himselfe in them, as if they were his owne? If in like maner a rich man would glory in his wealth, a Philosopher in his knowledge, a strong man in his force, a marchant in his wealth, a woman in her beautie, or an hipocrite in his vertue, doe they not all deserue to be laughed at? For this world is as it were a Theater, and all the honours and dignities which men haue therein, are as it were seuerall attires, which God hath distributed and giuen to euery one, as is most requisite to play his part in, which is not to this end, to attribute them vnto himselfe, or to glory in them: but contrariwise to honour him who gaue them, and to help their neighbours.

Pride proceedeth of nothing so much as of the want of the knowledge of our selues.

The first meanes to represse pride

The second.

An apt similitude.

Which thing *S. Augustine* hath notably declared in the

booke he wrote againſt the two epiſtles of the *Pelagians*, which is here recited word for worde, to the end that euery one may fully vnderſtand it. Let the grace of God (ſaith he) be acknowledged, that whoſoeuer will glorie may glorie in God, from the beginning of his conuerſion vnto the ende of his life. For as without the helpe of God no man can once beginne to doe well: ſo without him can hee not continue nor perfect any good thing. And therefore is it, that all the ſaintes, euen from righteous *Abel* vnto *Iohn Baptiſt*, and after him, the Apoſtles vnto vs, and from vs vnto the ends of the world muſt bee commended not for any thing in themſelues, but for thoſe graces that haue proceeded from the Lord. For this is the confeſſion of thoſe, who liued vnder the lawe: In God my ſoule ſhalbe praiſed. And thoſe who haue liued ſince them in the time of the goſpell haue ſaide, By the grace of God I am that I am. So that in generall, that which is written appertaineth to all: if any one glorie, let him glory in the Lord.

A notable teſtimony of S. Auguſtin for confirmation of that which hath bin ſpoken before.

Now when as *Saint Paul* exhorteth vs to reioyce in God, he doeth not meane that it is ſufficient to acknowledge that all the good things we haue proceede from him, and therefore that we ought to yeeld him praiſe and thankes for them (for ſo did the Phariſie who notwithſtanding is reprooued and condemned in the Goſpell) but we muſt proceed further, and attribute nothing vnto our ſelues of any good thing that is in vs, as alſo that thoſe gifts that are beſtowed on vs, be not an occaſion that we deſpiſe our brethren and neighbours, nor to thinke that for thoſe good things we haue receiued of God, we be better, or more excellent then they. And to conclude, that the conſideration of the fauours and graces that it hath pleaſed God to beſtow vpon vs, be no occaſion to plucke out of our mindes the remembrance, and acknowledgement of the vices, and imperfections in our nature, which we ought continually to remember the more to humble vs. For the grace of God is ſo conioyned with the confeſſion of our ſinnes, that if we haue no feeling hereof, & are not grieued and vexed with ſorowe and anguiſh which the memorie of them engendreth in our conſciences, we can not ſeeke for this his fauour, with all our hearts, nor aſſuredly truſt in his mercy, nor yet praiſe him as we ought.

How wee ought to glorie in the Lord.

1. Cor. 1. 31.

Wherefore

Wherefore it is not ſufficient that kings and other great perſonages whom God hath bleſſed in more abundant ſort, do acknowledge that they receiue theſe graces of God, nor that they thinke that in ſo doing they haue diſcharged themſelues of that honour & praiſe due vnto him, or of that humility which is required of them: if they proceed not ſo far, as to do thoſe things aboue mẽtioned. And it is moſt requiſite that their counſellers, eſpecially they, who haue the charge of their ſoules doe often exhort them thereto, as well for the good of their ſubiects, as for the aſſurance & amplification of their authorities. And it is out of doubt that they wil do ſo, if as good and faithful ſeruants they be careful of the welfare, honour and proſperity of their maſters: for there is nothing that is ſo neceſſary for the preſeruation of their kingdoms as to know themſelues, and ſo to humble themſelues as hath bene ſaid before: and contrariwiſe nothing more dangerous, then for want of ſuch admonition to fall into a miſtaking of themſelues & of God, without whoſe grace their eſtates can neither be durable nor proſperous, as may eaſily bee ſeene in reading of hiſtories. For euen from the beginning hath God alwaies ſhewed notable examples of his wrath & anger againſt ambitious & proud princes, either by the commotions & rebellions of their ſubiects, or by the conſpiracies of their friends & ſeruants, or by the loſſe and depriuation of their dignities, or by ſome other greater calamities, to the end, that by theſe miſeries, ſom other cõſidering their harms ſhould take the better heed

How princes ought to demeane themſelues in this caſe.

But there are fewe that conſider this, or that waxe wiſe by the miſerie of others: and what is the reaſon hereof? partly their gouernours are content to keepe them in this ignorance, the better to lead them as blind men, whether it pleaſeth them: and partly they them ſelves loue to be flattered, and to be perſwaded that they are gods, or demigods, vntill that death and the iudgements of God teach them by wofull experience, that they are but mortall men, as well as others. But it is too late to knowe them, when as their knowledge doth profit them nothing, and that it bringeth nothing with it, but an extreme ſorrowe and a gnaſhing of the teeth, with a long and vnprofitable repentance. Wherefore it behooveth both them and vs, in time to prouide to purchaſe that which is beſt for vs, and ſo to humble and caſt downe our ſelues, as wee may be the more readie, heartily and earneſtly

The miſery of great men, who with their pride ouerthrow themſelues and their ſubiects.

earneſtly to deſire the mercy of God, and he the more prone to condiſcend vnto our requeſts.

The example of the Sonne of God ought to moue vs to humilitie. Phil.2.6.

And to returne to our former ſpeech there is yet one ſpeciall reaſon to mooue vs to humility, if we conſider it, and that is the example of the Sonne of God, who (as *Saint Paul* writeth to the *Philippians*) being equall to God the Father in all things, in power, in greatneſſe, in glory and maieſtie, notwithſtanding did ſo farre humble himſelfe, as to take vpon him the forme of a ſeruant, wherin after he had taſted of all the miſeries of our nature, and liued here ſomtime in ſhame and opprobrie among moſt cruell and vngratefull men, who did nothing regard him, would needs in the end be condemned to die, and that the moſt ſhamefull death of the croſſe, abandoning as it were both his life and his reputation for our good. What Emperour, King, or Prince is there, carrying him ſelfe neuer ſo high, which conſidering this, will not humble him ſelfe, remembring withall from what degree of honour the Lord of heauen and earth was content to fall, yea from the moſt higheſt eſtate as it were to the loweſt pit and goulfe of all ignominie and ſhame? If he without any occaſion would debaſe and humble himſelfe voluntarily onely for the loue of vs, what ought we to do, who haue alwaies ſufficient matter and argument in our ſelues to cauſe vs to abate our pride, and to account our ſelues among the baſeſt of all creatures?

A notable example of modeſtie in a chriſtian prince.

After that the *French* had conquered the kingdom of *Ieruſalē*, and gotten it from the *Saracenes*, the Princes there aſſembled, knowing the great wiſdom and valour of *Godfrey* of *Bulloyne*, would needs make him King therof: but he like a wiſe prince ſetting before his eies the exāple & humility of the Son of God, would in no wiſe accept the name and title of King, but only of gouernour of the cuntry, ſaying, that it was an vnſeemly thing for him to weare a crowne of gold in that place where his Sauiour had worne a crowne of thornes. Which was not done in hypocriſie and diſſimulation, as did *Tiberius*, when the *Senate* offered him the Empire; but of a true ſimplicitie and ſinceritie of heart, which he ſhewed afterward in effect. For the ſpace of a yere, in which time he had the gouernment, he vſed as great moderation

moderation as any Lieuetenants doe in their Prouinces. *Oroſius* reporteth, that *Auguſtus Caſar* about the Incarnation of *Chriſt Ieſus* forbad that any man ſhould call him Lorde, euidently declaring thereby vnto all the world, that it is no fitte title for a mortall man whoſoeuer he be, rich or ſtrong, mightie or puiſſant: as though through a ſecrete inſtinct of the holy Ghoſt, he was conſtrained (as was *Caiaphas*) to confeſſe, that this worde properly might not be attributed to any, but to him that ſhould be borne. For he aboue is moſt mightie, moſt holy and puiſſant, and onely Lorde, as the Church teſtifieth in her Song. Now if this heathen man, who had no knowledge or vnderſtanding of true religion, did ſo humble himſelfe, and yeelde ſuch homage vnto the Sonne of God, that he iudged and eſteemed him alone worthy the name and dignitie of Lorde; what ſhall all other Princes doe after him, eſpecially ſuch as tearme themſelues Chriſtians? and likewiſe their ſubiects, and, whoſoeuer be in authoritie vnder them?

An example of a heathen prince.

S. Peter hauing in miraculous maner healed the lame (whereof mention is made in the Actes of the *Apoſtles*) and that all the people were aſtoniſhed, and wondred at both him and *Iohn* as though they had bin the workers thereof, began to rebuke them & ſay, Why do you look on vs & maruel at vs, as though by our own power and holines we had made him go? rather thinke that this is the God of *Abraham*, of *Iſaac* & *Iacob*, the God of our fathers, who by this means will haue his Son glorified, by whoſe name, this man whom you ſee is healed. It appeareth by this place & by many other places of ſcripture, that the purpoſe and will of the Father is, that his Sonne ſhould not only be honoured of all men as well as himſelfe, but alſo adored of all his angels, & acknowledged of all for their King and ſoueraigne lord: and yet notwithſtanding it appeareth by the whole ſtorie of his life how litle he deſired this honour, & that he did no further require it, or accepted of it, but ſo farre foorth as concerned the ſaluation of man, wherewith it was inſeparably vnited and conioyned. When they would haue made him a king, hee hid himſelfe: ſpeaking of his doctrine, hee attributed all to his Father: to him that called him good, hee anſwered there

Chriſt was alwaies acknowledged King & Lord of men and of angels, & yet was a verie perfit pattern of humilitie.

Ioh. 6. 15.
Mat. 19. 17.

was

was none good, but God: though he were the naturall and onely Sonne of God, he choſe rather to be called the ſonne of man. And to conclude, in the laſt article of the prayer, he taught his Diſciples to give all praiſe, glorie, and dominion vnto God his father. Who dare then deſire that glorie, which Chriſt Ieſus deſpiſed, or purchaſe it, ſeeing he reiected it, or accept it, ſeeing hee refuſed it?

Let vs then, following this example and inſtruction, attribute vnto him, whatſoeuer is laudable in vs, or in the world: that is to ſay, in heaven or earth, or whatſoever is comprehended in them. Let vs thinke in our hearts, and confeſſe with our mouthes with David, that all honour and glorie belongeth not vnto vs, but vnto his name. When as *Cyrus* the great King of *Perſia*, had conquered the Empire of the Babylonians, & overthrowne their King *Balthaſar* by the iuſt iudgement of God, who had ſo determined long before, thereby to puniſh his pride and wickednes, ſeeing himſelfe peaceably and quietly to enioy his kingdome, before all other things, he would yeelde humble thanks vnto God, as it is written in *Eſdras*, and in acknowledging that all proſperitie and victories proceedeth from his grace & goodneſſe, he commanded to write letters to deliver the children of Iſrael, who were then detained captives in Caldea, and to ſuffer them to returne to Ieruſalem, to build vp the Temple of the Lord, which long before had beene deſtroied by Nebuchadnezzar, to the ende they ſhould there aſſemble them ſelves, and reeſtabliſh their auncient religion, praiſes, & ſacrifices, and all the ſervice of God, which had beene neglected, during the time of their exile. O that all Chriſtian Princes would imitate this example, and conſider that all their greatnes, glorie, and puiſſance commeth from above from the father of lights, and therefore would employ themſelues in the building vp of his ſanctuarie, and defence of his Church, which is the true Temple where hee will be ſerved and worſhipped, carefully regarding that his word may be faithfullie preached, ſuperſtitions and ſcandals aboliſhed, diſcipline and good manours reſtored, and to be ſhort, that, that order and forme which he hath preſcribed in his word, may be entirely obſerved, without ſwarving either to the right hand or to the left, which is a principall peece of that duetie they

A worthie admonition to Kings and Princes.

owe

owe vnto God: for they are in his house and among his children as rulers, who haue the gouernment of his house and familie, and therefore must carefullie take heede, that such order as at the first hee hath set downe by his Apostles be kept and obserued of all, as long since among the Iewes did *David*, *Salomon*, *Asa*, *Iosaphat*, *Ezechias*, *Iosias*, *Iudas*, *Machabeus*: and among the Romanes, *Constantine*, *Iouinian*, *Valentinian*, *Theodose*, *Marcian*: and among the *French*, the great King *Clonis*, *Charlemaine*, *Lewis* the gentle, king *Robert*, and *Saint Lewis*. All which did euidently declare in their liues the great zeale they had of the glorie of God in restoring those things that had bene corrupted in his Church, to their auncient dignitie, and therefore they were rewarded accordinglie. For seeing that they were readie and willing to humble themselues before him and to obey his worde, he hath exalted them in such sort that the memoriall, name and fame of their noble actes shall endure for euer here on earth: and they themselues shall shine continually in heauen as pearles and starres among the happy and blessed saintes. And can their successours doe better then imitate their vertues and examples, that in the end they may participate of their blessings? If they will not thus do, it is no more expedient they should be kings, then it is for those of their subiects to beare office vnder them, who are altogether ignorant how to gouerne.

Nicephorus reporteth, that when *Theodosius* made choise of a master for his two young sonnes *Arcadius* and *Honorius*, to bring them vp in the feare of God, good learning, and ciuility of maners, he vsed these words vnto them, My sonnes I haue chose you the most graue and vertuous scholemaster that is this day to be found in all our dominions, whom I command and charge here in your presence to teach and instruct you in such things as are requisite for the education of a Prince, and to furnish you with all kind of good and vertuous precepts: to the end, that if hereafter I see you haue endeuoured to learne them, and to gouerne your selues according to those rules and precepts which haue bin giuen you, I may leaue you inheriters of my goods and Empire. Otherwise *I* may not do it, nay *I* ought not to do it, as well for our owne honour as the good of our subiects. We may

A worthie example of Theodosius, lib. 11. ca. 23.

learne

learne by the words of this wiſe and godly Emperour, what we are to thinke of a prince euil brought vp, and in what danger his eſtate is, when he wanteth wiſdom to manage his affaires, and to bridle his affections, as occaſions are offered: for it is, as if a child ſhould be ſet vpon an vnruly horſe without a bridle: or as if a pilot ſhould take in hand to gouerne a ſhip without a ſterne. Which *Salomon* wiſely remembring at ſuch time as God offred to giue him whatſoeuer he deſired, whether it were honour, riches, might, health, or long life, reiecting all thoſe things as leſſe neceſſary, he only deſired ſufficient wiſdom to gouerne the kingdom, which God had giuen him: there to adminiſter iuſtice indifferently to all his ſubiects. Wherewith God was ſo well pleaſed, that he forthwith graunted his requeſt, giuing him withall ſo much honour & riches, that he was the moſt magnificent & mightieſt king that euer was before or after him.

A fit ſimilitude.

3. King. 39.

S. Baſil ſaith, that it is as difficult a matter to bridle our affections in proſperity that they ſwell not, as it is to keepe them that they be not throwne downe in aduerſity. And this is true. Nay it is more hard as *Abdolonim* anſwered *Alexander* the great, when he made him king of his cuntry. *Q. Curtius* reporteth the ſtory, which I will recite briefly, for that it is moſt notable. This *Abdolonim* was a poore labouring man, with whom *Epheſtion Alexanders* great friend had much conuerſed, as taking great pleaſure in the company and communication of this good man, admiring his wiſdom in the gouernment of his family, and all other his domeſticall actions. Now when *Alexander* had conquered the city and all the cuntry, hee demanded one day among his friends & counſellers, whom they thought meeteſt to make king thereof, and to gouerne it in his abſence: whereto *Epheſtion* anſwered, that in his opinion none was more meete then his hoſt *Abdolonim*. The king in regard of his friend, and for the good report he had heard of him, preſently ſent for him, putting vpon him princely robes, and giuing him the gouernment of the country. The poore man though aſtoniſhed with this ſodaine aduenture, yet notwithſtanding humbly thanked the king, and with ſo an aſſured countenance, graue modeſty, and ſuch wiſdome, that the king had him in great admiration. After many words paſſed betweene them, in the end *Alexander* demanded

The third reaſon to bridle vs, is to conſider that a proſperous eſtate is verie dangerous & ſlipperie. Lib. 4. *in the beginning.*

demanded of him how he had maintained himſelfe, and in what maner he had indured his pouertie. Much better (ſaith he) then I feare me I ſhall endure my proſperity. This is the point of the ſtorie which I would apply to this my purpoſe, to prooue that it is a more difficult thing to conteine ones ſelfe in proſperitie, then in poore eſtate and miſerie: for that the felicitie of this world is, as it were, a fat and foule ground, where the waies are more durty and ſlipperie then are the barren and ſandie grounds. Wherefore it is requiſite that princes, and ſuch as God hath placed in higher eſtate then others, ſhoulde often meditate hereof, and of whatſoeuer elſe may humble them, and that they ſhould furniſh them ſelues with wiſdome and diſcretion, the better to withſtand the fine flatteries, and colourable treaſons of their fleſh, and fond fortune.

Of true and falſe humility

Humility (as ſaieth *Saint Chryſoſtome*) is not onely the foundation of Chriſtian religion, but alſo of all true felicitie. And to this purpoſe may that be applyed, which that great oratour *Demoſthenes* ſometime ſpake of pronunciation, who being demanded what was the firſt, ſecond, and third eſpeciall point of rhetoricke, anſwered alwaies Action: ſo may we likewiſe ſay of true humilitie, that it is the principall part of Chriſtianitie, and as it were all in all, yea the life and ſoule thereof, ſo that it be true, entire, and vnfeigned. For there are ſome that are counterfeits, who haue nothing but the colour and ſhewe of this vertue, & as it were the skin, wherwith oftentimes is couered great and wonderfull ambition. *Saint Gregorie* the deuine in that funerall ſermon he made at the buriall of his father, ſetteth downe certaine markes whereby it may bee knowne, for that in his time there were many philoſophers, yea and ſome of the miniſters of the Church, who by their hypocriſie abuſed many men. There are ſome (ſaith hee) who haue a ſuperficiall and outward humilitie, wherewith they are couered, thereby to appeare the more holy, imitating herein fooliſh women, who for that they want beautie, colour their faces with paintings, one would iudge by their countenances that they are but counterfaites: they writhe the necke, they hang downe their heads, they ſpeak low, they

Markes to know hypocrites by.

they looke to the ground, they clippe the haire of their heades, they go ſlowly and eaſily: but Chriſtian humility conſiſteth not in this, but in the ſpirit and mind of man, when as we preſume not of our owne ſelues, and that we rather deſire and long after the truth in deed more then the apparance, and outward ſhew thereof.

Againſt the feined humilitie of our time, and wherein conſiſteth true humilitie.

We may ſee at this day more then euer heretofore, that this, which this learned doctor wrote, is moſt true, & that there are none more ambitious then ſuch as make a ſhew and profeſſion of humility. I will not ſpeake much of it, leaſt I ſhould ſeeme to teach that which euery man knoweth, but my deſire is, and I beleeue verily that all ſuch as haue the feare of God doe ſo, that euery one ſhould thinke that true humilitie lieth not in the outward ſhew of apparell, nor in the countenanee and viſage of a man, but in the mortification of our affections: & among other of this deadly and damnable pride, which ſpringing and increaſing with vs, ſo bewitcheth vs, that there is no man in the world which hath not ſome kinde of liking of himſelfe. The Philoſophers could ſay, that true humility conſiſteth not in mens outward ſhewes. It is reported that *Socrates* ſeeing *Antiſthenes* the *Cynicke* Philoſopher bragging of his old cloake which hee did weare, ſhewing with a vaine oſtentation, the hole that was in it, as if thereby his humility ſhould appeare the greater in not diſdaining to weare ſo bad a garment, and taxing therewithal the pride of other men, who were ſumptuouſly apparelled: I ſee (ſaith *Socrates*) the pride of *Antiſthenes* through the hole of his cloake. The like is reported of *Plato*, who was as curious & neate in his apparell, as carefull to haue euery thing in fineſt maner about his chamber, into the which when as vpon a time that dogged *Diogenes* entred, and ſeeing his bed trimly and exquiſitely made, hee forthwith wallowed vpon it, ſaying, that hee would ſtamp *Platos* pride vnder his feete: Yea (ſaith *Plato*) that you will, with an other pride far greater. Whereby wee may euidentlie ſee, that humilitie conſiſteth not in the contempt of ciuilitie and good maners, much leſſe in an affecting of rudeneſſe and clowniſhneſſe, but rather in a diſlike and diſpleaſure we take at our ſelues, proceeding of the acknowledgement, and liuely feeling of our poore and miſerable eſtates.

Cloaked humilitie pleaſantly tanted.

Now

Nowe foraſmuch as there is nothing more hard and difficult then to knowe our ſelves, as ſome of the olde writers have truely ſaid, and that the inordinate love, that many beare towards them ſelves, doth ſo dazell their eyes, that they doe not perceive their owne imperfections and blemiſhes: and conſidering withall, that of all other ſtudies we are leaſt carefull to learne this; rather delighting to heare our ſelves flattered, then to be truly and ſyncerely admoniſhed: it is requiſite before the ende and concluſion of this diſcourſe, that we ſet downe ſome ſhort and compendious way howe to come to the knowledge of our ſelves, without the which it is impoſſible that ever we ſhould attaine to true humilitie.

Before the end of this diſcourſe, he ſetteth downe the meanes howe to know our ſelves, and by conſequent, to attaine to true humilitie.

The firſt and the principall meanes (in my opinion) is diligently to reade the Scripture, and carefully to note thoſe places which doe touch the corruption we have naturally in vs: as that in *Geneſis*, that all the cogitations and thoughtes of our hearts are evill. And that which *David* ſaith, that the children of men are lighter then vanitie: as alſo that which *Ieremie* ſaith, the heart is deceitfull and wicked above all thinges, who can knowe it. And *Iob* ſaith, that man drinketh iniquitie like water. And that which Chriſt Ieſus him ſelfe ſaith, that which is borne of fleſh is fleſh: which is as much as if he ſhould ſay, nothing but filth and corruption. And likewiſe that which *Saint Paul* ſaith, (alleaging many ſayings of the Prophets) There is none righteous, no not one; there is none that vnderſtandeth, there is none that ſeeketh God. They have all gone out of the way, they have bene made altogether vnprofitable, there is none that doeth good, no not one: but contrariwiſe, their throate is an open ſepulchre, they have vſed their tongue to deceite, the poiſon of aſpes is vnder their lippes, their mouth is full of curſing and bitterneſſe, their feete are ſwift to ſhed blood. Deſtruction and calamitie are in their wayes, the way of peace they have not knowen. The feare of God is not before their eyes.

The firſt meanes.

Chap. 6.
Pſal. 62. 9.
Chap. 17. 9.
Chap. 15. 16
Iohn 3. 6.
Rom. 3. 10.

Man muſt therefore (the better to knowe his owne nature) obſerve theſe and the like ſentences in reading of the ſcriptures, and diligently to ponder them in his minde, not for a day or two, but all his life long, and to make them ſerve as as a glaſſe to beholde the face of his owne ſoule, and that as curiouſly to viewe

him ſelfe in this glaſſe, as women in attiring themſelves do looke in their glaſſes; if he doe thus, he will not long be in love with his owne beautie: for the more he beholdeth him ſelfe, the more wrinkles he ſhall ſee in his owne forhead, and ſhall every day ſee him ſelfe more foule then other.

The ſecond meanes. Secondly he muſt compare him ſelfe with other creatures of the world, whome he ſhall perceive even to the leaſt of them, to obſerve and keepe that order which God hath preſcribed them in their creation, and that among all the other creatures which ſing praiſes to God in their kinde, man onely is alwayes out of tune. Wherefore if he will boaſt and exalt him ſelfe above the other creatures of God whoſoever they be, he ſheweth therein as much wiſedome as did that fooliſh *Therſytes*, who preferred him ſelfe before *Achilles*, & all the other great lords of *Greece*. Or as if a creeple would take vpon him to runne with a ſwift and light lackey or footeman.

The third meanes. Thirdly he muſt keepe an Ephemerides, or a daily account how he doeth ſpend his life, and following the counſell of *Cleobulus*, ſet downe in the morning howe he will ſpend the time till night, and in the evening take a reckening of his dayes worke, that ſo keeping a true account of his thoughts, counſels, worke, deliberations, and affections, he may the better ſee howe farre his evill deedes ſurmount the number of his good works; which if he do, he ſhall alwayes finde him ſelfe indebted to his lord and maſter ten thouſand talents at the leaſt. For if that iuſt man *Iob* Chap.9.3. after he had made his account, ſaid, that he could not anſwer one for a thouſand: If *Eſay*, *Ieremie*, and *Daniel* acknowledged that Eſay 64.6. Iere.14.7. their ſinnes, and the ſinnes of their fathers were innumerable: If Dan.9.5. *David*, a man after Gods own heart ſaid, that his ſinnes were in- Pſal.6.19. finite: what ſhal other thinke? hath man therefore who is over- 32.37. whelmed and ſurcharged with ſo many and great debtes, any cauſe to vaunt and bragge of him ſelfe?

The fourth meanes. Fourthly, if he be clothed with any graces & gifts of God, that he put thē off & behold him ſelf all naked as he is by nature. For there are many that deceive them ſelves in this, & that thinking that they have ſome ſmacke of wiſdome, iuſtice, liberalitie, and tēperancy, do forthwith waxe proud & glory therein: as though by their own induſtrie & labor they had atchieved theſe vertues,

and

& yet indeed whatsoever any mā hath, it is given him frō above, & that wisdō with al the other ornamēts of the mind, as strēgth, beauty, & comlines of body, are moveables & jewels which god hath liberally lent thē, to the end that his servants being so beautifully apparelled, might do him the greater honour. If then man hath nothing of himselfe which deserveth cōmendation, whereof wil he glory? nay, if the best things he hath deserve reproofe, why should he not demeane himselfe in more humble manner?

The fift meanes.

This also is very availeable to teach vs to know our selves, & to discerne whether there be any thing in vs worthy cōmendation, if we would consider what we ought to be. For as long as we make our cōparison with others who are worse then our selves, we think highly of our selves, & cōmend our own vertues. For as (the proverbe saith) he that is pore-blinde may go for a king among such as are starke blinde. But if we wil examine our estate with our original, which is the image & semblance of God, and compare man as he now is with the first project, & as he was, we shall quickly confesse that to be true of all men, which *Esay* speaketh of the vine (that is, of Israel & Iuda the chosē of God) that the first plant was very good & fruitful, but now it is become wild, & like vnto the brembles and briars, nay we may say more, (& that truely) that it is like a wood full of briars and thornes.

Esay 5.1.

The sixt meanes.

We ought also to consider by whō men are praised, for if such as praise them be not wise & honest, their praise is nothing but a dispraise. *Antigone* (after the death of *Zenon*) was wōt to say, that his stage was throwen down, meaning thereby, that he was the only man whom he thought meetest to iudge of his actions, and by whose sole and only approbation they might be allowed or disliked. *Phocion* having made an eloquent oration before the people of *Athens*, perceiving that the multitude did highly commend him for it, demaunded of such as stood next him, if he had vttered any absurd or foolish thing: giving vs thereby to vnderstand, that we ought alwayes to suspect the applause of the people, not onely for that they can hardly discerne betweene vice & vertue, but also because their affections are so corrupt, that often times they embrace the evill rather then the good, and yet notwithstanding these are they by whome the ambitious sort of men doe so greedily seeke to be commended, which may be easily perceived by the examples of the Grecians and Romanes:

Plutarch in his apothegs.

for what banquets, ſportes, playes, triumphes, and other prodigal and exceſſive expenſes made the great princes of thoſe nations, to winne the good willes of a light and brainſicke multitude? and doe not many Devines, Phiſitions, Captaines, and ſuch as are accounted wiſe men, by whoſe commendation other mens actions ſhould either ſtand or fall, run in the ſame path? wherein we doe notably bewray our folly. For we would ſcorne that man, that would bring a blinde man to iudge of colours; and yet we conſider not, when we endevour in this ambitious manner to get the favour of the ignorant ſort, that we commit the cenſuring of our life to a witleſſe multitude, and ſuch as can not diſcerne betweene good and bad.

7 *The 7. and principall meanes to knowe our ſelves.*

The laſt and principall thing which we ought to doe, is to conſider our ſelves in the iudgement of God. For as the innocencie of a man is never throughly tryed, vnleſſe it be well examined before a wiſe and ſevere iudge: ſo likewiſe doe we not knowe who we are, if we be not tryed before God, that great Iudge, who ſeeth and knoweth all thinges, and who hath all the informations and proceſſe of our lives, and vnderſtandeth the very thoughtes and counſels of our heartes, according to the which we muſt either be acquitted or condemned. For he being without al affection, by reaſon of the pureneſſe and ſynceritie of his eſſence, can no wayes be corrupted in his iudgement, and therefore moſt meete to iudge the whole worlde. Wherefore it is convenient, that every one committing his cauſe vnto him, ſhould not thinke his actions iuſt and lowable, vntill they bee ſo approoved by his ſentence; in thus doing, no queſtion but it will quickely abate our pride. For if we be afraide of mortall iudges, who may be abuſed and corrupted, and that there is no man be he never ſo innocent, ſeeing his proceſſe drawen, and his reputation in hazzard of their iudgement, but imagineth that his innocencie can not be ſo great, if all his doing be well examined, but that he ſhall be found faultie in many pointes. What ſhall we then do conſidering the juſtice of our God, who by reaſon of his infinite wiſedome can not be ignorant of the ſecret thoughts of our heartes, nor yet will diſſemble them conſidering his immutable will, by reaſon whereof he will in no wiſe decline from the trueth? Shall we not confeſſe then (ſetting before our eyes

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ſuch a iudgement as this) that we are but duſt and aſhes, as did *Abraham*? ſhall we not hide our ſelues before his face, as did *Helias*? ſhall we ſtande before him ſeeing *Iob* was throwen downe? ſhall not we deſire him, with *Dauid*, not to examine our offences, but for his mercie ſake to forget them, and to bury them in the grave with his ſonne Chriſt? Yes ſurely, and to moove him to be the more gratious vnto vs, with theſe our humble petitions we would put on ſacke cloth and aſhes, as did *Daniel* in Babylon, and in ſo doing we would ſoone ſhake off the former opinion of our owne vertues, conſidering we muſt appeare in the preſence of our God, before whome (conſidering our manifolde imperfections) we can not ſtande, but we muſt needes be as much aſhamed, as any diſeaſed and ragged beggar would be in the preſence of a great and mightie prince.

THE THIRD BOOKE.

Of the tranquilitie and contentation of the minde.

AGAINST ANGER.

The Contents of the Booke.

AS the morall Philosophers have bene very painefull and industrious in describing the other disordered and vnruly affections of the minde: so have they bene exceeding plentifull in the vnfolding of the manifolde mischiefes and vexations, which are inseparably annexed vnto this distempered humour, as may evidently appeare by those learned discourses which Seneca *and* Plutarch *have left behinde them, with the which (especially that of* Plutarch*) the Authour hath notably furnished his booke, and that in three especiall pointes. In the first he discourseth of those evils and inconveniences, which* Anger *breedeth. In the second, of the causes which produce and bring foorth these evils. In the third, of the remedies and preservatives against so furious and raging a torment, which not without great difficultie is asswaged, as saith* Heraclitus, *because it spareth not (no not with the spilling of blood, and losse of life) to attaine his desired purpose. The first braunch is devided into sixe principall partes, wherein are evidently demonstrated the strange and monstrous effectes that Anger produceth: as that it extinguisheth the light of reason, and bereaveth vs of all vertuous actions, causing such confusion and disorder as raigne in every part and corner of the worlde, overthrowing and disfiguring both body and soule, and being the principall bellowes that Sathan vseth to blowe the fire of so many monstrous and foule abuses, by transforming men into devils, and obscuring whatsoever is good*

and

and godly, tyrannizing and oppreſſing in moſt fearefull maner by threatning and rebuking with rigorous wordes and ſharpe puniſhments, the well ordered motions of a quiet minde, as may appeare by the oppoſition and contradiction of the nature thereof, and the government which God hath commaunded. And the effectes of this paſſion are ſo hainous and execrable, that wee cannot but condemne them in another, though we be wholly poſſeſſed with them our ſelves. The more ſecrete and covert that it is, the more daungerous it is. It maketh our tongues to runne riote, and cauſeth vs to commit moſt grievous faultes. It is a very hell and torment to thoſe who are inflamed therewith, and the plague and deſtruction of the whole worlde. It maketh man to forget himſelfe, neither permitteth him to followe good counſell, having illuſtrated theſe ſeverall parties with notable examples, fitte ſimilitudes, worthie ſayings, and vnfallible reaſons drawen both from morall and devine philoſophie, (before he commeth to the ſecond parte) he ſheweth that the great men of the world above all other, ought to take eſpeciall regarde, that they be not overcome with this chollericke paſſion, annexing hereunto ſound and pithie proofes out of hiſtories, that Clemencie is a vertue moſt beſeeming princes & great Perſonages, and therefore he giveth them notable receiptes againſt this daungerous poyſon of anger, ſhewing why Clemencie and Mercie is meeter for them then Wrath and Anger: Illuſtrating both by ſeverall examples, with concluſion that Mercie is the moſt notable vertue in Kings & great ſtates, if ſo be that it be wiſely vſed.

Nowe for the ſecond point, he prooveth by divers examples that pride is as it were the ſpring and principall cauſe of anger; againſt which he oppoſeth modeſtie as a counter-poyſon, alledging to this purpoſe famous hiſtories, and anſwereth at large to thoſe, who deride and mocke at the great patience of ſome particular men among the heathen. The ſecond cauſe of this vnbrideled affection he noteth to bee ſelfe-love: and againſt this he oppoſeth the frugall and ſparing conceipt of many notable men, which is amplified by a deepe and mature conſideration of the behaviour of ſuch men, as have bene truely vertuous, prooving (the better to adorne and beautifie this his diſcourſe) that anger is an vnfallible proofe of inconſtancie, infidelitie, impatiencie, impietie, and of diſpaire: then by the way he propoſeth and ſetteth downe a chriſtian and godly meditation of thoſe ſinnes and offences, whereof we are culpable before God by reaſon of our pride, and

impatiencie, and to aggravate our condemnation he doth lively represent vnto vs the nature of God, which is full of mercie and compassion; and continuing his discourse, he sheweth that overmuch curiositie and suspition is the third cause of this distempered affection: against the which he opposeth prudence, which dissimuleth and covereth many faultes. The fourth cause he noteth to be the inconstancie and lightnesse of the minde, which is carryed away with every reporte and flying tale: and this is stayed and governed by a wise and discreete mildenesse. The fift cause he alledgeth to be our pride, which so farre transporteth vs, that we have no regarde in bearing with the infirmitie of our brethren; and therefore setteth downe the considerations that must drawe vs thereto, plentifully adorning them with many notable and excellent comparisons. Having discoursed of these v. principall causes which produce & ingender anger, in the latter end he setteth downe the particular remedies of this disease, which are 4. The first, that we must stoppe the beginnings of anger. The seconde, that being kindled, we must foorthwith seeke howe to quench it: and answereth to those rufflers, who account those stout and valiant men, who wreke their anger with the sworde. The third remedie is patience, which he prooveth to be most necessarie for Christians. And lastly, he exhorteth and admonisheth every one carefully and diligently to pray vnto God, to give him his grace and assistance, that he may followe these rules which he hath set downe for the avoyding of Anger.

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THE THIRD BOOKE.

Against Anger.

THese two former vnbridled affections of the minde, whereof we haue ſpoken alreadie; doe engender a third diſordered paſſion: and that is *anger* and wrath: which of all other is moſt fierce and raging. For this doth not onely vexe the minde of him in whome it raineth, but it diſquieteth thoſe who converſe, and aſſociate themſelves with him: and that in ſuch ſort, that it ſetteth at variance even ſuch as are deereſt friendes: as the father and the ſonne, the ſervant and his maſter, the wife and her huſbande: the conſideration whereof, ought to moove all ſuch as love their owne and other mens quietnes, carefully to avoid this vexation of the minde, and wiſely to conſider firſt of all, the miſchiefes that it engendereth, and the euils that produceth it: and finally, the meanes and remedies to correct and bridle it.

The originall cauſe of anger.

The moſt dangerous and perilous miſchiefe, that this chollericke and wrathfull affection engendereth is, that it cleane extinguiſheth the light of our naturall reaſon, without the which we can take no order nor counſell, for the managing of our affaires. And therefore it may very fitlie be compared to a tyrant, which murdereth the nobilitie and wiſe counſellours of that common wealth, which hee hath conquered, to the ende there may be no man that may oppoſe himſelfe againſt his tyrannie, or any waies hinder him, that hee may not raigne as he liſt. For having deprived vs of all counſell and vnderſtanding, and, as it were, taken the government of our perſons into her owne hands, thruſteth vs headlong forward in our actions, and driveth vs on with great and exceeding violence: as appeareth by many and ſundrie examples.

1 *It extinguiſheth the light of reaſō.*

Symeon and *Levi*, being in a great rage for the raviſhment of their

their ſiſter *Dinah*, determined (what ſo ever came of it) to put al the citie of *Shechem* to the ſword, without reſpect or conſideration in what daunger they put them ſelves, their children, their brethren, and the whole familie of their father, neither yet pitying the innocent people of the citie. *Dauid* vnderſtanding by his meſſengers that *Nabal* had refuſed to ſend him ſuch proviſion as he demanded for himſelfe and his ſouldiours, determined in great rage to ſacke his houſe, and ſpoile him of all he had, and to put them to the ſword, contrarie to al iuſtice, and flat againſt his wonted clemencie: for in the adminiſtration of his affaires, and tolleration of iniuries offered by his enemies, hee was the moſt patient and mild Prince that ever was. But there is no vertue ſo mightie, which is not vanquiſhed by this diſtempered affection, if it once entreth and ſetleth it ſelfe in our hearts.

1.Sam.25. 13,22.

Theodoret.5. booke of his eccleſiaſticall hiſtorie. 17.chap. Sozom.7. booke. 24. chap.

Theodoſius the Emperour, being advertiſed that the *Theſſalonians* had ſlaine one of his ſervants, ſent forthwith his ſouldiors to put the whole citie to fire and ſword, and in this his wrathfull diſpleaſure (without all kinde of iuſtice) commanded to ſlay as well the innocent, as the offendour. Who, but for this onely fact, was the moſt prudent and wiſe governour of all the Romane Emperours.

Theſe and the like examples, may teach vs the nature of this paſſion, and the force that it hath to maſter our naturall reaſon; ſeeing that it hath cauſed ſo many excellent perſonages to commit ſo barbarous and ſtrange cruelties. And we may learn hereby carefully to beware thereof, ſeeing that where it beareth the ſway, iuſtice and iudgement are quickly driven out of the dores.

Quint. Curt. Plutarch in his lives.

Gregorie ſaith, that a patient man, and he that is ſlow to anger, is moſt commonly wiſe: which is evidently prooved in Alexander the great; who in his youth, and ſo long as hee kept him ſelfe within the bounds of modeſtie, and the limits of that vertuous education wherein he had beene trayned vp alwaies, ſhewed him ſelfe the moſt prudent and beſt adviſed of all his counſel, though he were excellently furniſhed with many expert captaines, and ſundrie grave counſellours for matters of eſtate. But when as (through his great proſperitie) he became proude,

and

and pride engendered wrath, impaciencie, impudencie, and outrage; then began hee to fall to dronkennes, and deſpiſe the Macedonians, by whoſe vertue and valiancie he had conquered all Aſia, diſdaining to be called the ſonne of Philip his father, being a mortall man, and would needs be accounted a god: proceeding on forwards to the murdering of his friends, and committing many other outrages, which afterwardes (though too late) brought repentance, which is a thing incident to all raſh and haſtie perſons. The *Athenians* enacted a lawe, that their Oratours and counſellours in pleading for their clyents, ſhould not labour to moove the Iudge to pitie or to choler, either in the beginning or ende of his ſpeach: meaning hereby that there is nothing that more hindereth the vprightneſſe of our iudgement, then ſuch perturbations and troubles of the minde. Which thing *Iulius Caſar* likewiſe declared to the Senatours of Rome, ſeeing them ſo paſſionate, at ſuch time as they were aſſembled to take counſell for repreſſing of *Catiline*, and the reſt of the rebels; as alſo to conſult of the puniſhment of ſuch malefactours as were alreadie in priſon, attainted, and convicted of hie treaſon.

The paſſions of the minde (ſaith he) and eſpecially anger of all other, ſo darkeneth mens vnderſtandings, that they can neither ſee the equitie, nor truth of things. Seeing then, we haue nothing more excellent then our reaſon and vnderſtanding, which make the ſole and onely difference between vs and bruit beaſts, and that they be ſo ſpoiled by this cholericke paſſion, that they will ſtande vs in no ſteade, ſhall we not be very carefull and circumſpect to avoid it?

How careful wee ought to be to preſerue our reaſon.

Of all other parts of our bodies, we are moſt carefull to preſerve our eyes from hurt, for that they are, as it were, the watchmen for all the reſt of our members: and ſhall we not likewiſe be vigilant for the preſervation of our reaſon, ſeeing without it we can neither doe, nor ſpeake any thing aright, but are like vnto poore travellers wandring in a wilderneſſe, not knowing which way to take, but going forwards at all adventures? was not *Poliphemus* with his great and monſtrous bodie, in greater miſerie, after that *Vlyſſes* had put out his eie, then he was before? in like manner all wicked men, and eſpecially great and mighty

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tie Potentates, for that they are in the view of the whole world, are in moſt woful eſtate, having loſt the vſe of reaſon, either by ignorance, ſlouth, or any paſſion what ſo ever. We abhorre drunkards for that ſo long as they are drunken, they are without ſence and vnderſtanding, differing nothing from bruite beaſtes but in ſhape and portraiture onely. In like manner for the ſame cauſe muſt we flie from this cholericke paſſion, which like a whote and fervent fever ſo troubleth our mindes, that ſo long as we are poſſeſſed therewith, we cannot vnderſtande, much leſſe ſpeake anything that ſavoureth of reaſon. If voluptuous and ſenſuall pleaſure have alwaies (and that moſt iuſtlie) beene blamed, for that it transformeth men into beaſtes: ſhall not choler likewiſe be condemned, ſeeing there is no other difference betweene them but this; that the one turneth men into ſwine, and the other into Lyons and tygers, & ſuch like ſavage and cruell beaſtes.

How greatly we ought to feare anger.

There is nothing that we ought more to eſteeme, then the Image and ſimilitude of God that is in vs, the which conſiſteth in the knowledge and vnderſtanding of our hearts: and contrariwiſe, there is nothing that ought to feare or diſmay vs more, then the loſſe of this knowledge, and the obſcuration of this light which we have of our God, thorough the ſmoake of theſe cloudie paſſions, engendered in our natures, as it were, briers and brambles, through the malediction of ſinne. And as out of our hearts ſpringeth the fountaine of our life, ſo alſo from reaſon proceedeth the ſpring of honeſt and vertuous living, which incontinently faileth and periſheth, as ſoone as the ſpring decayeth, and therefore it is requiſite that we imbrace vertue, and ſeeke to live honeſtly, and that we moſt carefully provide for the preſervation of the health of our reaſon, eſchewing ſo neere as we may, what ſoever may be hurtfull vnto it: as all vnruly motions of the minde, and choler eſpecially, which is an enemie to patience and all moderate actions what ſo ever.

1. Choler extinguiſheth all goodneſſe, and firſt of all the feare of God.

Seeing then, that anger taketh away the vſe of reaſon, we inferre thereof that it breedeth the ruine of all vertue, and principally of all pietie and feare of God: ſeeing it provoketh vs to blaſpheme the name of the Almightie: and withall ſeeing

that

that it engendereth hatred towardes our neighbours, and no man hating them, can pray vnto God as he ought, or desire his mercie for the remission of his sinnes, seeing it is promised with this condition, that we should forgiue our enemies their offences. If then the principall parts of true religion, be faith, prayer, the feare and reverence of the name of our God, to all which, this angrie humour is a mortall enemie, it must needes be inferred, that if we suffer it once to rest in vs, it forthwith draweth vs to a contempt and mistrust of God.

And as this passion is contrarie to the service we owe vnto God, so doth it directly oppose it selfe against charitie, which is due to our neighbours, and by consequent, to all the commandements comprised therein. And if the lawe be a worde of life, and that he which meditateth therein day and night be blessed, are not these vnhappie and dangerous passions, which make vs so boldly to transgresse this law? Choler likewise is an enemie to *iustice*, which cannot be administred but by quiet, moderate, and temperate men: and therfore *Tullie* saith, that where braules are, there lawes beare no sway; and *Antigonus* thus answered one, who made an excellent and eloquent oration before him, in the commendation of Iustice, at his entrie into *Asia* with a mightie armie: art thou so vnwise (saith he) to speake of Iustice to a King, which hath his sword in his hand? *Marius* likewise that great Captaine of Rome, who had beene seven times Consul vnderstanding that some blamed him for that he did many things in the warres contrarie to the lawes and customes of the common wealth, said he could not heare them for the noise & clattering of the weapons: signifying hereby, that where wrath and anger raigneth, there is neither equitie nor iustice. It likewise ouerthroweth all modestie which is the first vertue a christian ought to learne in the schoole of *Christ Iesus*, & the badge and token to know a regenerate childe, and him in whom the spirit of God inhabiteth.

2. Charitie.

3. Iustice.

4. Modestie.

In like maner it destroyeth patience, which is a vertue most necessarie for all Christians to retaine them in that hope they haue in God: whereto they ought likewise to leane in their assaults and temptations, least they stumble and fall. Likewise it robbeth vs of humilitie, which should so mortifie and bridle

5. Patience and humility.

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our affections, that we be not mooved at any thing that may befall vs.

6. Peace and the ioy of the minde. It expelleth the tranquilitie and peace of the minde, which Christ Iesus brought vs at his comming into the worlde, and left vs at his departure as the most precious thing he had: as also that spirituall ioye and consolation, which enlighteneth that darkenesse which ordinalie afflicteth a CHRISTIAN man, and many other reliques of sinne, the pricks and stings whereof hee often feeleth after his regeneration.

7. Magnanimitie. It taketh away also that magnanimitie and courage, which doth not onely consist in the resisting of the assaults and alarmes of forraine enemies, but also in the beating downe of those rebellious motions which would rise vp within vs, if they were not brideled and kept in awe by reason.

8. Affabilitie. In like manner it taketh away that facilitie from vs, which should make vs so affable vnto all men, that none should feare to converse with vs, or should not be grieved to forsake vs.

9. Compassion Moreover it bereaveth vs of all compassion, which we should vse towards our neighbours to comfort them, and to be grieved with them in their afflictions, to support them in their infirmities, to withdraw them for their errours, and to be sorie for those sinnes which may happen either to bodie or soule.

10. Gravitie. And it taketh away gravitie, which is most vnpleasant, beeing accompanied with choler, and so maketh vs fit, either to instruct or correct such as are vnder vs, who must be taught their dueties friendelie, and exhorted to well doeing, rather by reason then by rage.

3. Choler is the cause of the confusions and troubles in the world. And in a word, there is nothing more contrarie to that societie and humanitie, which should be among men, then this passion. For it is as the roote and spring of the greatest part of the tumults, warres, partakings, brabbles, murthers, and desolations that are in the worlde. For howe many mortall and deadly battels have there beene for small trifles? what troubles in the law? what falling out among most deere friends? what enimitie and heart-burning hath this vnrulie affection bred? the gentleman to revenge him selfe and wreke his anger, selleth or giveth away his

his landes, and often hazardeth his honour, his life, and libertie. The marchant leaveth his trade, the husbandeman ſelleth plough and cattell, the artificer his tooles, and all to maintaine his ſuite againſt his enemie, and to ſatisfie his owne angrie minde. And the caſe is ſo much the more lamentable, for that ſuch men are accounted vertuous and of great courage; as though *Moyſes*, *David*, and *Chriſt* him ſelfe, were leſſe vertuous then theſe men, or as though there were not greater commendation in bearing wrong, then in an obſtinate deſire of revenge. And it is not ſufficient for vs to love this vice, but wee muſt needes give it a good and vertuous name. Is not Eſay his prophecie verified in vs, that wee call evill good, and good evill? for wee live in thoſe times when as this fault is but too common; for veritie among moſt men is not regarded, and lyes and fables are received as vnfallible truthes. Superſtition is adored in the greateſt part of the worlde, and true religion accounted as a late invention of newe vpſtart wittes. And to come neare to our purpoſe, milde and gentle behaviour is accounted faint-hearted cowardlineſſe, and a revenging minde is honoured with the commendation of a heroicall and noble ſpirite. And if this were the errour of the common ſorte, it might bee more patiently borne withall: but the better ſort (which is an exceeding ſhame) or to ſpeake more fitlie, a deſperate impudencie, doe approove it by their conſent. For if a man will endure the lie to be given him, as fearing the commaundement of God, which forbiddeth revenge, & therfore committeth his cauſe vnto him, he is ſtraight noted with the brande of infamie. If hee be a ſouldiour, hee is ſtraight diſgraced and thruſt out as a cowardlie beaſt, and one of no ſtomacke or valour, though in deede there be none more valiant, then ſuch as can vanquiſh their owne affections, ſeeing they be the moſt daungerous enemies we have, and ſo accuſtomed to overrule vs, that they are almoſt continually our maſters. I can but wonder that among ſuch as carie the reputation of wiſe men, there ſhould be any that woulde iudge the revenge of everie wrong, to bee a noble and an heroicall action. For this is as if

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one ſhould commend the diſeaſes of our bodies, or the brakes and thiſtles in our grounds. But the perturbations of the minde are ſo much the more dangerous, by how much the remedies of them are more difficult. Would we not account him a madde and furious man, that would ſet fire on his owne houſe? and what ſhall we then thinke of him, that ſetteth his owne heart on fire, and burneth him ſelfe? *S. Auguſtine* ſaith, that as vineger ſpoyleth the veſſell wherein it is kept, ſo doeth choler marre him in whome it aboundeth.

Sundrie ſimilitudes againſt revēg.

4. Choler diſfigureth body and ſoule.

Firſt of all it troubleth his minde, and confoundeth all his thoughts: next to this, it maketh him ſtammer in his ſpeach, ſometime ſpeaking aloud, ſometime low, with ſuch hacking and chopping of words, as his furious rage will not ſuffer him to be vnderſtood: likewiſe it altereth and changeth his countenance, it maketh him frowne, and his eyes flame in his head, rowling vp and downe without ceaſing, he biteth his lippes, he bluſheth, he waxeth pale, he ſtriketh with his hand, he pulleth his garments, and turneth his hatte ſometime on this ſide, ſometime on that ſide, he goeth apace and forthwith ſtandeth ſtill, and ſtampeth againſt the grounde, every thing diſpleaſeth, every thing offendeth; he goeth and commeth, and maketh as many countenances, as doth the paraſite on the ſtage: but there is difference, for the one is pleaſant and gameſome; the other as frowarde and troubleſome: theſe men chafe at all they meete, without why or wherefore. *Herod* in his anger murthered the young infants; *Balaam* ſmote his aſſe, and wiſhed a ſword to kill her. *Xerxes* threatned ſea and lande. *Ajax* tooke his ſword to fight with a flocke of ſheepe.

Matth. 2. 16. Nom. 22. 27, 29. *Plutarch in his treatiſe of anger.* *Sophocles in his tragedie of Aiax.*

And whome will they ſpare, when as they will not ſticke to fret and fume againſt God, the time, and them ſelves, pulling themſelves by the beards, who have not hurt them, like vnto dogs which bite at the ſtone that is throwne at them, having no power to hurt any thing elſe? They ſmite every one they meete, and ſpare none, and there is no man which is not vtterly ſpoiled by this paſſion. Every one abhorreth a wrangling and contentious perſon; every one looketh carefully to fire, for feare of harme: and ſhall we not take heede of this cholericke paſſion, which is as dangerous as a flaming fire, waſting and conſuming what ſo

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ſo ever it toucheth, and can not bee quenched but with great difficultie, beeing once but a litle kindled.

And if ſo bee the ruines and deſolations of beautifull and wealthie cities, the deſtroying of countreyes, the death of good men, the breach of lawe and juſtice, the diſorder and confuſion of all thinges be moſt pitifull and lamentable miſchiefes: what ſhall wee thinke of the cauſe of all theſe? All our concupiſcences & luſtes are as ſnares for the devill to catch vs, & there is none of them more fitte then Choller for to accõpliſh diveliſh deviſes, that is, to ſowe diſcorde, murthers, and ſlaunders of the trueth, and it is evident that tyrants and heretikes which have bene the pillars of the ſynagogue of Satan, and his viceroyes in his empire, have alwayes beene verye chollericke perſons, peeviſh, frowarde, ſelfe-willed, and ſworne enemies to all peace and quietneſſe. Wherefore, if (following the counſell of *Saint Iames*) wee will not ſuffer this humour to dwell in vs, wee muſt walke in meekeneſſe and gentleneſſe. For as the Devill is contrarie to light beeing the prince of Darkeneſſe, and oppoſeth him ſelfe vnto the trueth beeing the father of lyes: ſo is patience and meekeneſſe contrarie vnto him, being the ſpirite of diſſenſion and revenge.

9 *Choller is as it were the bellowes wherewith Satan bloweth vp ſo many miſchiefes*

Iam.3.13.

VVe abhorre ſavage and cruell beaſtes beeing afraide of their hornes, hoofes, and teeth: and there is nothing more fearefull to beholde then a furious chollericke man, when hee hath his harneſſe on his backe, his ſworde in his hande, his dagger by his ſide, his harquebuze on his ſhoulder, who if he were borne ſo, as hee afterwarde maketh him ſelfe, he were the ſtraungeſt and moſt terrible monſter of all the worlde. Ought wee not then to eſchewe this monſtrous paſſion, which doeth not onely tranſforme vs into beaſtes, as *Circes* did *Vlyſſes* companions, but alſo turneth vs into devils? The Spirite of GOD which hath regenerated vs, hath likewiſe tamed vs, and of wolves hath made vs ſheepe: contrariwiſe Anger reduceth vs to our olde eſtate, and of ſheepe maketh vs wolves. Our principall ſcope, and the ende of all our actions and counſels ſhoulde tende to the profite and benefite of our neighboures: but Choller and immoderate anger tendeth wholly to their deſtruction.

6 *It maketh vs worſe then wilde beaſtes and turneth men into devils.*

If then our actions be measured by their ende, it is impossible but that whatsoever we speake or doe in choller, should be out of order; seeing it maketh vs decline and wander from a good ende. A Christian therefore ought not to be yrkesome or troublesome, but pleasant and acceptable; so applying him selfe to the humours of such as he converseth with, that his wordes and actions may not give any iust cause of offence; otherwise he shal never knowe how to instruct the ignorant, correct the offender, comfort the comfortlesse, or profite his brother in any smal measure. For whatsoever proceedeth from a frowarde man is very bitter and vnpleasant, and as it were sweete meat mingled with bitter gall. Wherefore if we desire to shew effectually that wee are not borne for our selves onely, but likewise for the benefite of our neighbours, wee must strive to be modest and humble minded, vsing all curteous and milde behaviour, which is more forcible to perswade, then all the rigorous proceeding that may be invented. In a worde, we must imitate our good God, with whome (as David saith) is both mercie and forgivenesse.

A pretty fable shewing that meekenesse is more available then churlishnes.

It is reported that the Sunne and the winde standing at variance which of their forces were greatest, were in conclusion both contented to trie their might vpon a poore wayfairing mã, and having agreed, that he should be accounted most puissant, which could first take away this travellers cloake; the wind began to puffe and blowe in most raging manner, bearing downe trees, houses, and Churches, but the poore man holding his cloak with his hands, turning his backe to the wind, kept his garment in spight of these raging blasts: which when the Sunne perceived, assayed an other way to winne the victorie, and heating the man by little & little with his hote beams, so warmed this traveller, that by reason of his great sweating he was content to lay aside his cloak. This is a fained tale. And yet vnder this, the old writers would teach vs thus much; that the best meanes to perswade men is to be milde, gentle, and curteous. *Plato* seeing the great austeritie of *Xenocrates*, did oftẽ exhort him in the presence of his other scholers to do sacrifice to the *Graces*, to the end they would graunt him a more milde and cheerefull countenance, fearing that his knowledge should bee altogether vnprofitable, vnlesse his severitie were mixed with some moderate mildesse.

Plutarch in his treatise of anger.

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If then too much austeritie doth so hinder vs from bettering and profiting other men by any knowledge that we have: what shall wee say of this waywarde and frowarde affection which whollie disgraceth all our actions, and as it were, quite spoyleth the complection of all those goodly and laudable vertues that are in vs? for neither wisedome in counselling, eloquence in perswading, nor zeale in reprooving, can please the humour of the hearer, when as they are served with such angrie sauce. If therefore we will have them pleasant, and fit for the edification of our neighbours, we must season them with sweet and pleasant behaviour? and how should wrath be acceptable in any man, seeing in God him selfe it is most fearefull? Is not *David* greatly afraide thereof when as he thus praieth: O Lorde, rebuke me not in thine anger, neither chastise me in thy wrath. And yet the anger and wrath of God is alwaies iust, and there are no affections in him, that may turne him eyther to the right hande or to the left, as are in men, who are never angrie for the most part, but are violently caried by affection, without reason or regarde. If then the anger of God be so fearefull, though it be most iust and reasonable, how much more is ours to be avoyded, which is alwaies corrupted and soured with the leavin of some corrupt affection? Psal. 6. 1. 38. 1.

8 *Choller is a most cruell tyrant.*

We hate and abhorre tyrannie, as the most mischievous and daungerous evill that may bee; and contrariwise, wee so exceedingly love and esteeme libertie, that infinite thousandes of men have hazarded their lives, goods, wives and children, to attaine and preserve it. Which if it be true, why doe wee not as carefully flie all these immoderate passions, and especially this, which tormenteth and crucifieth vs more then all the rest? for wee have neither counsell, affection, worde, power, or part about vs, which it doth not imprison, and all to make vs wholly subiect to her inordinate desires. There are many tyrants which vse cunning reasons and coulerable perswasions, to gayne that they would have of their subjects, before they deale violently with them; but this tyrant never vseth other argument to perswade, but force and violence.

This choler is as a mightie tempest, breaking the mast and

9 *It is the greatest mischief of all other. For that there is a contrarietie betweene the works of god and it.*

ſteame of our lives, leaving nothing to guide vs aright, and as it were a violent flood that beareth away all that withſtandeth it. It is as a mightie thunder, a flaming fire, a double cannon, and in a worde, as fitte a thing as the Devill coulde invent ſince the creation of man, to bring all thinges to confuſion. If there were two beginnings of thinges, as *Manes* the chiefe of the Manechites have affirmed, the one good, the other evill, this might well bee the ſeconde. For this is the principall cauſe of all diſorder and confuſion in the worlde, and a verye Antitheſis or repugnauncie to everye good thing, as maye eaſely appeare by a compariſon of the effectes.

The propertie and nature of GOD is to create and preſerve: the nature of wrath is to ſpoyle and deſtroye. The one gathereth together, the other ſcattereth abroade: the one comforteth, the other threatneth: the one healeth, the other hurteth: the one ſaveth, the other ſlayeth: and to bee ſhorte, there is as much difference betweene them, as is betweene a cruell wolfe and a carefull ſhepheard. VVhereof it muſt needes followe, that if wee love God entirely as the Autour of our lives, and of all whatſoever is requiſite for the preſervation of them, wee muſt needes deteſt Choller, as the greateſt enemie and principall cauſe of moſt of theſe miſchiefes that may ſhorten our dayes, and make them yrkeſome vnto vs.

All theſe paſſions and perturbations of the minde, as ambition, Covetouſneſſe, pleaſure, and choller, are very vnpleaſant vnto vs in another man, and wee care not howe little wee converſe with ſuch as wee knowe are infected with them. Why doe they not then diſpleaſe vs as much in our ſelves? For as for Povertie and corporall diſeaſes, wee feare them more in our ſelves then in our neighboures: but contrariwiſe the imperfections and perturbations of the ſpirit, are more odious in them then in our ſelves. If wee have but one childe, we are loath hee ſhould be governed by a foole, nor willingly would we commit our carts to be driven by an aſſe-head, for feare he ſhould overthrow them; & ſhall we not conſider that when we ſuffer our ſelves to be tranſported by choller, we cómit our ſelves as it were

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to be ruled by a furious perſon. And (as *Saint Baſill* ſaith) wee ſeeme as though we were troubled with a breeſe, and delight to be galloping vp and downe we knowe not whither. *Hippocrates* ſaith, that the diſeaſe is daungerous which changeth the countenance. What ſhall we then ſay of that which maketh ſuch a Metamorphoſis of the whole bodie?

Some may ſay that all Choller is not alike, and that wiſe men can ſo cunningly diſſemble their anger, that it is a difficult matter to perceive it; this is true. But though it be covered, it is not quenched, no more then the fire that is raked vp in the aſhes; but contrariwiſe, it is ſo much the more daungerous, and like vnto a diſeaſe that is ſecret in the bodie; for if it be reteined there a while, it hatcheth hatred, which by little and little ſo converteth it ſelfe into his ſubſtance, as in ſhort time it becommeth vnſeparable from his nature. And therefore *Saint Paul* exhorteth vs not to let the Sunne ſet vpon our anger. VVhen as our enemie invadeth vs we ſeeke to repulſe him by all meanes poſſible, leaſt hee ſhould ſet footing in our territories and neſtle too neere vs; and if he be entred, we are carefull ſo to impeach him, that he fortifie not him ſelfe. In like manner we muſt make ſuch bulwarkes about our hearts, that *Choller* may no way enter: but if it happen that it once entreth, and lyeth ſecretly in the corners of our breaſtes, and that it ſurpriſe vs on the ſudden, or maketh way by force, we muſt foorthwith deviſe all the wayes we can to expell it as ſoone as we may. If we have eaten poyſon, wee ſeeke foorthwith to vomite it vp againe with all ſpeede, and if we be fallen into any diſeaſe, we vſe all the meanes we can to provide a remedie: ſhall we not likewiſe if we feele any vnruly motions of choller, and the fierie flames thereof to be once kindled in our heartes, be as carefull to coole them, as we would be to quench the fire on our houſes?

11 *The more ſecret that anger is, the more dangerous it is.*

Epheſ. 4. 26.

12 *Becauſe the tongue is a dangerous inſtrument in anger, be ſetteth this downe as a principle, that we being bound to glorifie god both in heart and word ought ſo much the more carefully to conſider thoſe faultes that anger cauſeth vs to commit by our wordes.*

The Chriſtian man after his regeneration ought to betake him ſelfe wholly to the ſervice of God, to glorifie him both in bodie and minde, ſo much as is poſſible. Our ſoule muſt continually praiſe him with all the power it hath, and our bodie with all the partes thereof, eſpecially our tongues and mouthes ought to bee principall inſtruments particularly, as it were conſecrated and dedicated to the honour of God, whoſe goodneſſe

wee ought to commende without ceasing, and extoll his Name aloude, as it were, with a trumpet: nothing ought to proceede out of them but that which is holye and precious. For they are, as it were, the gates of Christian mens heartes, which are the Temples and treasures of GOD. And therefore *David* sheweth vs what is the duetie and office of a regenerate man in these wordes. Let the wordes
Psal. 19. 14. of my mouth, and the meditation of my heart bee acceptable in thy sight. By this and many other places wee may gather, that the principall vse of our tongues consisteth in prayer and thankesgiving to GOD: and next to this, in instructing, in comforting, in confirming, and reprooving our neighboures in all good manner that wee may. *Plutarch* reporteth, that *Themistocles* did cut off the head of a certaine Grecian, who was sent of Embassage from the great King of Persia, for that hee had taught the Barbarians his native tongue, which might bee perverted to the harme of his countrey.

What punishment then doeth hee deserve, who beeing regenerated by the grace of God and made a newe creature, (and therefore ought to honour him, and live according to his worde, shewing all obedience both with heart and bodie) giveth his tongue (which the Holy Ghost should have, to make him sing out the praises of God his Father) to serve the Devill, in blaspheming, lying, slaundering, reviling, scoffing, and such like thinges, whereto our anger provoketh vs? This onely reason ought to remoove all the gall and bitternesse out of our stomackes. For what is there that wee ought to be so carefull of, as of the most noble and excellent parte that is in vs, and that which GOD principally requireth of vs? whereby shall men better knowe that wee are Christians, then if wee be zealous of Christes trueth? Are not these the very true badges and tokens of Christianitie, to speake of heaven and heavenly thinges? and as Christ saith, to blesse those who curse vs, and alwayes to speake of the praises of our God? to meditate of him, and of his lawe, and to set such a watche before our mouthes, that no vile or filthie thing proceede out of them, but such thinges as may tende to the glo-

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rie of God, and edification of others as time and occaſion ſerveth.

David ſetting out in his owne perſon the duetie of a good man in this point, ſaith, I thought I will take heede to my wayes that I ſinne not with my tongue, I will keepe my mouth brideled while the wicked is in my ſight. It is certen that nothing ſo evidently diſcovereth the thoughtes of the heart, as the wordes of the mouth. And therefore by them we are either juſtified or condemned. *Themiſtocles* in his baniſhment beeing with the King of Perſia, woulde never ſpeake his opinion in the privie counſell, (whereto hee was often admitted by reaſon of his great wiſedome and long experience, both in matters of warre and peace) before hee had perfectly learned the language of the countrey, ſaying that the thoughtes and cogitations of a mans heart are like vnto arrace clothes folded vp together, whoſe pictures wee can not diſceme, but as wee are tolde by worde of mouth. *Socrates* therefore thus anſwered a woman who brought her childe vnto him to knowe his opinion of her ſonnes towardnes: let mee heare (ſaith hee) the childe ſpeake: giving vs thereby to vnderſtande, that the worde is the verie picture and repreſentation of our thought, and that there is no better meanes then this to knowe the very nature of the heart, and the conditions of men, which hereby are tryed as mettall is tryed in the furnace.

Examples of godly men, & ſuch as have bene ſober in wordes. Pſal. 39.

Plutarch in his life.

VVhat ſhall wee then ſay or judge of a chollericke man, vnder whoſe tongue lurketh the poyſon of aſpes, and from whoſe mouth as out of a grave proceedeth continually a moſt filthie and ſtinking ſavour. If hee who in anger calleth his brother foole, deſerveth condemnation (as *Chriſt* him ſelfe teacheth) what then deſerve theſe frowarde ſort of men, whoſe mouthes are full of bitternesſe and curſed ſpeaking? The tongue (ſaith *S. Iames*) is but a litle member, but it hath a great power. It is a fire and a world of wickednes: It defileth the whole body, & ſetteth on fire the courſe of nature: It can not bee tamed: It is an vnruly evill & full of deadly poyſon. All which we muſt vnderſtand to be true, when as the tongue is evill governed; for if it once pleaſeth God to rule and direct it by his ſpirit, there is no

Choller maketh vs to be condemned before God and man. Matth. 5. 22

Chap. 3. 5, 6.

member more apte to ſerue him. But it is a very difficulte matter for all men, and whollye impoſſible for ſuch as are enraged with furie and choller, ſo to bridle it, as it paſſeth not his boundes. It is reported in the Tripartite hiſtorie, that one confeſſed at his death, that with 37. yeeres ſtudie he could never learne the firſt verſe of the 39 Pſalme, where *David* ſaith, that he will take heede that he offend not with his tongue, giving vs hereby to vnderſtand, what a difficult matter it is to attaine to this vertue. *Zenon* likewiſe thinking nothing more excellent or more commendable then ſilence, thus anſwered the Embaſſadours of *Perſia*, who demaunded what reporte they would make of him at their returne into their owne countrey, for that they had not heard him ſpeake all ſupper while, nothing (ſaith he) but this, that you have ſeene an olde *Athenian* keepe ſilence at a great feaſt, teaching vs hereby that it is no leſſe difficulty wiſely to keepe ſilence, then to ſpeake adviſedly, and to attaine the one, we muſt atchieve the other.

Plutarch in his treatiſe of too much ſpeaking.

14 *Chollericke men runne headlong into all kind of miſchiefe.*

Choller knoweth not howe to be ſilent, but is very raſh and headie in every thing, whereby it happeneth that theſe haſtie headded perſons runne often into ſuch daunger as they never get out. *Abimelech* being Captaine of the Iſraelites, having overcome the Sichemites layde ſiege vnto *Tebez* which hee tooke; and ſeeing a great parte of his enemies had ſaved them ſelves in a caſtell within the citie, in a great rage ranne thither to beſiege it, and comming very vnadviſedly too neere the gate to ſet it on fire, was moſt diſhonourably wounded by a woman, who caſt a piece of a milſtone vpon his head, and fearing it ſhoulde bee reported that a woman had ſlaine him, cauſed his page to thruſt him through with his ſworde, who might have ſaved him ſelfe and vanquiſhed his enemies, if (with moderating his wrath) hee had ſtayed a while, and left them to neceſſitie, which woulde ſoone have compelled them to render them ſelves to his mercie. *Eleazar* the brother of *Iudas Maccabeus*, in the battell which was fought betweene the Iewes and *Antiochus Eupator*, perceiving that one of the Elephantes was armed with royall harneſſe, and more excellent then all the other beaſtes, ſuppoſing that the King ſhoulde bee vpon him,

Iudg.9.

1.Mac.6.43.

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in which conceit of his, and being violently caried forward with a desire of an immortall name, ranne bouldly vnto him through the midst of the hoast, slaying on both sides till he came to the Elephants feete, and then getting vnder him killed him with his dagger, but the Elephant fell downe vpon him, and there he dyed, which was the losse of a most goodly and glorious victorie they might have attained, if their generall in a rage had not wilfully cast away him self. *Shimei* perceiving in what great danger *David* was, when *Absalom* and the people conspired against him, seeing him flee away in great feare and disorder, thinking him to be vtterly cast downe, discovered his mortal hatred long before concealed in his heart, and to increase the anguish of his minde, pursued him all along the mountaine of *Bahurim* with cursed speeches, throwing stones and dust at him, as beeing not able otherwise to vexe him. But when as newes came that God had given *David* a great victorie against his enemies, and that he was returned with the lords and great men of his court; then *Shimei* remembring his great offence, and the punishment due for the same, imagined howe to purchase his pardon, and thinking this to be the best meanes, went and humbled himselfe before the King, confessing his fault, and craving pardon: which the King graunted vntill the day of his death, and then charged his sonne *Salomon* that he should not suffer the gray heade of *Shimei* to goe downe to the grave in peace: not to the intent he woulde be revenged, but to showe the iudgement of God to bee readie to fal vpon all those, who in a rage doe offer iniurie and violence vnto other men. 2.Sam.16.5.

Plentifull are the examples in profane histories, to proove the manifold dangers that men have throwne them selves into, by reason of their headines. *Clitus* and *Callisthenes* were the occasion of their owne destruction, for that they had beene overbold in reprooving *Alexander*: whereas by modest and humble admonition they might have reclaimed him, saved them selves, and gotten the grace and favour of their lord and master. *C. Flaminius* and *M. Marcellus*, two Consuls of Rome, both valiant and hardie souldiours, were notwithstanding in the ende both surprised and overthrowne by *Hannibal*, by reason of their overmuch forwardnes and making too hastie trial of their fortune. *Sundrie examples out of prophane histories.* *Plutarch in the life of Alexander.* *Plutarch in the life of Fab. Max.*

Whereas

Whereas contrariwise *Fabius Maximus*, being a more ſober and temperate captaine, never enterpriſed any thing but with great adviſedneſſe, and with ſuch deliberation conſidered of the circumſtances of each thing, that *Hannibal* could never entrappe him in his ambuſhes, though he placed them never ſo cunningly. When *Hieron* King of Sicilie had murdered certaine of his friends, and the report thereof ranne thorough the countrey, *Epicharmus* who vnderſtoode the matter, within a while after was bidden to ſupper with the King, and by reaſon of his abundance of choler he could not diſſemble, but cried out as ſoone as he ſaw the King, and reprooved him for his infidelity and horrible murther which he had committed, ſaying: Why didſt thou not call me to the ſacrifice thou madeſt of thy friends? Which was the cauſe that he loſt his owne life alſo, and by this meanes made the tyrant more fierce and cruell then hee vvas before.

Plutarch in his treatiſe of the difference of a flatterer and a friend.

Plutarch alſo reporteth, that when *Dionyſius* the tyrant aſked the wiſe men of his court, which copper was the beſt, *Antiphon* anſwered very readilie, that in his opinion that was the moſt excellent, whereof the *Athenians* had made the pictures of the two tyrants, *Harmodius* and *Ariſtogiton*. This was a quicke anſweare and ſpoken in anger, which notwithſtanding ſo ſtucke in the minde of the tyrant, that hee could never bee appeaſed but with the life of him that vttered it. VVhich verefieth the ſaying of *Quintillian*, concerning theſe bitter and cholericke natures, that they had rather looſe their lives, then a bitter gird.

The Philoſopher *Zenon* beeing deſired by the ſame man, to give him in marriage his two faire daughters; anſwered, that he had rather ſee them both deade, then matched with a tyrant: whereupon it enſued within a while after, hee beeing mooved with the refuſall, and thinking himſelfe injured in no ſmall meaſure, commaunded to kill them both, and to carie their bodies into their father houſe, to teach him to be more temperate in his words, conſidering what miſchiefe may happen to a cholericke man, and the daunger that enſueth of a worde ſpoken at all adventures.

Tullie himſelfe, who by his wiſdome and prudent govern-

Plutarch in his life.

ment

ment had ſaved Rome from the greateſt daunger that ever it was in, was notwithſtanding his owne deſtruction, for that hee could not diſſemble his anger, but would needs make triall of his eloquence, in aſſaying howe rhetorically hee could handle his tongue, in making of invectives againſt his enemies, and eſpecially againſt *Antonie*; who in revenge, cut off his tongue and handes, wherewith hee had written his rayling Orations.

Enguerrand de Marigny, who had ruled *Philip* the *fayre*, King of France, and governed all the whole realme as he liſted, ſo long as the ſaid King lived; after his deceaſe, beeing demaunded what was become of a certaine ſumme of money, which was miſſed, anſwered he had delivered it to *Philip* of *Valoys*, the late Kings brother, which the young Prince denying, told him he lied: *Enguerrand* being a proud and cholericke man, not reſpecting the greatneſſe of the perſon to whome he ſpake, told him that it was he that lied: which word ſo ſtucke in the ſtomacke of this great Prince, that from that time forward he conſpired his death, and never left him till he cauſed him to be hanged at *Mountfanconn*. A moſt notable example to make vs remember into what danger *anger* draweth vs, when as wee will needs diſcharge our ſtomackes againſt great ſtates, who cannot abide to be braved with words. *Examples out of French hiſtories.*

The Earle of S. *Paul*, Conſtable of Fraunce vnder *Lewes* the xj. (as *Philip de Comins* reporteth) was the ſooner brought to his ende, beeing apprehended by the King who beheaded him at *Paris*, for that in his anger he had given the lie to a gentleman of the Duke of *Burgundies* houſe, for the which cauſe the ſaide gentleman never left him, till he had delivered him into the Kings hands. *The Earle of S. Paul.*

The Duke of *Nemours* (whoſe memorie deſerveth to be ſounded with the trumpe of eternitie, after he had gained the notable victories, and beaten downe the pride of the Spanyardes at the battell of *Raveuna*, who were thought to be invincible) was miſerablie ſlaine to the great and irreparable domage of the French, who by his death loſt the fruite of ſo goodlie a victo- *The Duke of Nemours.*

victorie, for that he followed too whotly ſuch as fled from the battell, leaving behinde him an immortall fame of his valiancie, and withall an excellent admonition to all Generals, to carrie them ſelves wiſely and moderately, as well in proſperitie as adverſitie.

Aſahel. Likewiſe *Aſahel* (as is mentioned in the ſecond booke of *Samuel*) was ſlaine after the victorie, for that he followed the enemie too whotly: which thing *Lycurgus* did expreſſely forbid the Lacedemonians. Shewing thereby that not onely in other matters, but alſo in warrelike affaires, the ſureſt and ſafeſt way was, to be ruled rather by reaſon, which is coole and moderate, then by a flaming and furious paſſion: which hath beene the occaſion of the ouerthrow of mightie armies, as thoſe of the Romanes, *Terentius.* which the Conſul *Terentius* had the leading of againſt *Hannibal* at *Cannas*. Which thing hath in like manner deſtroied moſt noble and auncient houſes in Italie, as appeareth by thoſe factious *Guelphes and Gibelins.* diſſentions of the *Guelphes* and *Gibelins*, who maſſacred one an other by hundreds and by thouſands, without any other occaſion then being mooved therto by this furious and obſtinate rage, which the devill had filled them with, by the permiſſion of God, who had given them over vnto him, to the ende to puniſh thoſe vile and horrible ſinnes, wherewith their countrey was polluted.

15 Choler the deſtruction of all things. Examples.

Who can remember all the great and bewtifull houſes, the faire and ſtately cities, the rich and fertile countries which have beene overthrowne and turned topſeturve, with this curſed and abominable affection? *Abimelech* in his wrath having raſed the citie *Sichem*, was not content therewith, but would ſow ſalt in all the territories thereof, to the ende to make it vnfruitfull for ever. *Gedeon* handled the inhabitants of *Socoth* and *Phanuel*, almoſt after the ſame manner: for that they refuſed to give him and his armie bread, when he purſued *Zeba* and *Zalmunna*. In the time of the Emperour *Fredericke Barbaroſſa* the citie of *Millayn* was wholly deſtroied, and pitifully conſumed by fire, for that ſome of the citizens in deſpight of the Imperiall maieſtie, had cauſed the Empreſſe to ride vpon an olde moyle, with her face toward the taile, which ſhe held in her hand inſteade of a bridle, carying her through the ſtreets with great ſcorne of the

1. Abimelech Iudg. 9. 45.

2. Thoſe of Socoth, & Phanuel. Iud. 8. 16, 17.

3. The citie of Millayne deſtroied by the Emperor Fredericke.

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beholders, vſing withall many inſolent and outragious wordes. Which they paide for afterwarde with the deſtruction of their whole Cittie.

4. *Dinan deſtroied by the Duke of Burgundie.*

The inhabitants of the towne of *Dinan* (which is a village ſituated vpon the river of *Meuſe*, and vnder the iuriſdiction of the Biſhop of *Liege*, tranſported with a deadly and mortall hatred they bare towards the Duke, made a picture as like him as was poſſible, dreſſed and adorned with his armes, and carried it to *Bovines* which was not farre off, where in deriſion of the foreſaid Prince, they drewe it through a moſt filthie and ſtinking ditch: and then laying it vpon a banke, ſaide to thoſe of *Bovines* with great bitterneſſe of heart; Behold the throne of your drunken Duke. Some of the wiſer and more temperate ſort, being greatly diſpleaſed herewith, foreſeeing the great miſchiefe that might enſue, if they were not reconciled to the Duke, wrote vnto them in moſt loving manner, to exhort them thereto. But they beeing overcome with choler and extreme hatred, contrarie to all equitie and reaſon, killed the meſſenger, a thing not heard of among the moſt barbarous nations of the earth. Nay they proceeded farther, for the citizens of *Bovines* conſidering that by reaſon of their neighbourhoode, the miſchiefes and calamities of warre might fortune likewiſe to reach to their citie, perſiſted ſtill in ſolliciting of them: and to this ende, ſent a little childe vnto them with letters full of amiable and friendly perſwaſions, to induce them to reconcile them ſelves to the Duke; but they tooke the infant and like Lyons and woolfes enraged with furie, tare him in pieces. Whereby we may evidently ſee, that the nature of this paſſion is to make men void of all humanitie, and to make them mount, as it were, by degrees, from crueltie to crueltie, till they come to the height of all impietie, and that God ſeeing the fulneſſe of their ſinne, might make the blood they have ſhed to be powred on their heades. Which thing happened to thoſe poore men of *Dinan*, for the Duke cauſed them to be thrown by couples into the river, then raſed and ſpoyled their citie, that within three daies after it was ſo defaced, that a man coulde hardly ſay, that this was *Dinan*.

5. *The inhabitants of Arras deſtroied by the King of France.*

The condition and eſtate of thoſe of *Arras*, was not much better, who were beſieged by King *Lewes*, for that during the

ſiege

ſiege ſome cholericke and haſtie perſons among them, in deſpight and mockage of the French men, hanged their armes vpon a paire of gallowes over the walles, whereat the King, the Princes, and the whole armie tooke ſuch indignation, that after the taking of the cittie and the execution of the principall rebels, they raſed the walles thereof, drave out the inhabitants, who were hanged in every corner of the land as rogues and runnagates.

6. *Burdeux.* And hath not the like happened to the citie of *Burdeux* in ourage, for murthering the Kings Lievetenant? was it not ſacked by the garriſons that were ſent thither, their priviledges and charters cancelled, their goods confiſcate, their liberties ſpoiled, and their fidelitie alwaies after greatly ſuſpected? And it was a happie turne for them, that the King was more moderate in puniſhing, then they were in offending. For there have beene great and mightie cities ſacked and ſpoiled for leſſer offences then this, as *Alexandria*, where the Emperour *Caracalla* cauſed the youth of the citie to be cut in pieces, for that ſome of them had ſpoken evill of his complection and portraiture of bodie.

7. *Alexandria.*

8. *Gaunt.* Howe often hath the citie of *Gaunt* beene deſtroied, by reaſon of the haſtie and froward conditions of ſome (by whom the reſt of the common ſort who doe not conſider things to come, and little or nothing that which is preſent, and therefore are eaſilie drawne after) vnder pretext and colour of a kinde of zeale they have to the common wealth, and a deſire to defende the liberties and priviledges of their countrie, oppoſing them ſelves againſt the diſordinate and vnbridled affections of their Princes, though in deede the authors of theſe rebellious tumults were ſtirred therevnto, through an ambitious deſire of rule, and by this meanes would have brought in a farre more inſupportable tyrannie, then that they before reiected? One *Iames* and *Philip de Arteville* two artificers, were the cauſe of the deſtruction of above 200000, as *Froſſart* reporteth, which thing as alſo many other of like ſort ought diligently to be obſerved, to the end wee may learn therby to eſchew this dangerous & dreadfull paſſion: and may labour to poſſeſſe quiet and peaceable minds, conſidering the miſchiefes that enſue of theſe tumultuous and troubleſome motions.

The

The ſecond meditations of a mans heart, (according to the old greeke proverbe) are alwaies the beſt and the ſoundeſt. For time doth not ripen the fruits of the earth alone, but likewiſe our counſels and cogitations: and therefore as the fruit is long on the tree before it can be gathered, ſo muſt our deliberations and counſels be in our minds, before they be vttered. Otherwiſe we muſt thinke of them, as of the youngling that is borne before the time: and ſuch are the counſels vſually of a haſtie headed man, and therefore *David* ſaith, that ſuch an one travelleth with wickednes, conceiveth miſchiefe, and bringeth forth a lie. And that which is worſt of all, they can neither take good counſell of them ſelves during the heat of this fierie paſſion, nor yet receive any at other mens hands, for *choler* is like a winde in the bodie. It puffeth vp a man and maketh him ſo proud and arrogant, that he thinketh no deviſe ſo good as his owne. He is like vnto thoſe who ſeeing their houſes on fire, vnderſtand not what is ſaid vnto them, by reaſon of the noiſe about them, and the troubleſome cogitations of their owne minds. Wherefore *S. Baſil* compareth theſe angrie and peeviſh perſons to ſottiſh drunkardes, for that both of them being void of reaſon, are not capable of any good inſtruction. Speake vnto them gently, they doe not regard it: reproove them roughly, they are the more exaſperated and become more wilfull. Which wiſe men in former ages wiſely obſerved, and therefore willed to let them alone, vntil their furie was overpaſſed. For as many medicines do litle profit, if they be not applied after the fitte be ended, ſo can we not comprehend any reaſon, if with theſe tumultuous and troubleſome motions our mindes be moleſted and vexed.

16. Choler wil not ſuffer a man wiſely to conſider of that hee hath to do, nor wil not ſuffer him to follow any good counſel.

Pſalme 7.

Now let vs conſider what a fearefull thing it is, that we cannot take good counſell when it is given vs. For it is as if a man were readie to die for meat, & yet could not eat. And we may evidently ſee that this abundance of *choler* doth not onely bereave vs of our owne vnderſtanding and counſell, but it will not ſuffer vs to take that which is offered vs by others; and ſo cloſeth our eyes and ſtoppeth our eares, that wee can neither ſee nor heare that which is profitable for vs. Theſe things beeing well conſidered, every man ought carefully to take heede and ſtudie diligently to be ſober & quietly minded, & eſpecially princes & al other great lords,

The intollerable miſchief of anger.

lords, whoſe wrath and anger is ſo much the more daungerous, by howe much it is more mightie and more powerfull, then the furie of other men.

Who thoſe are that ought to be moſt carefull to avoid this paſſion.

It is a dangerous miſchiefe, ſaith an auncient *Grecian*, when as a man that may doe what he will, will needs doe that which is naught. For the wil & deſire of man is like a ſoveraigne queen, which will be ſerved and obeied of all the parts of a mans bodie, and will omit nothing that can be invented, to ſatisfie her luſts and likings. What lamentable miſchiefe then will it breed, if a Prince, who with the word of his mouth, ruleth his ſubiects as pleaſeth him, diſpoſeth of their goods, liberties, honours, and lives as he liſteth, without let or contradiction, what lamentable miſchiefe (ſay I) will it breede, if ſuch an one be paſſionate and diſtempered with choler. The Planets, ſaith *Plutarch*, have their motions ſo much the ſlower, by howe much the more they are elevated in their ſpheeres. In like manner, the greater and more eminent the authoritie and dignitie of the Prince is, the more ſober and temperate ſhould be his affections. And in deede there is nothing that ſo bewtifieth and adorneth authoritie, as mercie and clemencie.

Plutarch.

Tytus the Romane Emperour, beeing admoniſhed by his friendes that it was a diſhonour vnto him, to promiſe to everie man ſo lightly that demanded any thing of him, without conſidering firſt of the demand, and afterward of the meanes he had to accompliſh his promiſe, made an anſwer worthie of everlaſting commendation; and that was this: That no man ought to be admitted to the preſence of the Prince, and ſent away vnſatisfied, no more then from the preſence of God, in the contemplation of whoſe goodnes conſiſteth all ioy and comfort. For there is nothing wherein he ought more to reſemble God. For God is full of mercie, patience, and long ſuffering, and readie to heare all that call vpon him faithfully; yea and that, when as we have moſt grievouſly offended him. And if he chaſtiſe vs at any time, it is done with great mercie and clemencie. For though he be angrie yet he never forgetteth his mercie: ſo likewiſe ought Princes to doe, who repreſent Gods perſon vpon earth, and are here as viſible gods, to be gracious and pitifull.

Mercy a moſt notable vertue in a prince.

He muſt neither have gall nor ſting, but be like herein to the ma-

maſter Bee, conſidering that (as the wiſe man ſaith) there is no ſtronger bulwarke to defend his throne, and to maintaine his authoritie, then iuſtice and clemencie. For it was neuer ſeene, that ſubiects were ſo long kept in awe by rigorous and cruell handling, as by milde and gentle dealing, which haue alwaies gotten the hearts of the people. And by this meanes wiſe and prudent princes haue made all their ſubiects a moſt ſtrong gard to keepe their bodies. Yea, the very Tyranous themſelues haue thought this to be the onely ſafe and ſure way to liue in peace and ſecuritie. For *Seneca* reporteth that *Nero* refuſed to ſigne the ſentence of death, which the Senate had giuen againſt a notorious offender, and that thriſe together, and at laſt ſeeing him ſelfe ſo inſtantly vrged thereto, to the end he would be thought a mercifull and pitifull prince, wiſhed he had neuer learned to write: knowing full well, that clemencie is the principall vertue which maketh a king to be loued and honoured: and if they haue any vices and imperfections, by this meanes they are in a manner hidden and nothing at all perceiued, or at the leaſt more eaſily borne withall, as we may eaſily ſee in the examples of *Dauid* and *Ceſar*: for vnder this cloake, the murther of the one, and the ambitious deſire of the other was ſo couered, that notwithſtanding both theſe faults, they were accounted the moſt mercifull and gracious princes that euer were. *Iulian* the *Apoſtata* played the ſame part: for to the intent hee would not be counted a perſecuting tyrant, he dealt more cunningly then his predeceſſours, who had no more pity of Chriſtians, then butchers haue of their beaſts. But though he had as deuiliſh a ſtomacke as the reſt, yet he went cloſely and craftily to worke, ſhewing a kind of mercy and clemencie: by which meanes he ſo diſguiſed his crueltie, that among many writers he is placed in the ranke of mild and moderate princes.

2. booke of pietie.

2. booke of Sam.

Plutarch in his liues.

Zozom. lib. 5. cap. 14, 15, 16.

Ammian. Marcelline. Zoſymus, & others.

When as *Athenodorus* that great *Philoſopher* and maſter to *Auguſtus Ceſar* would needs take his leaue of the Court, and bid the *Emperour* adiew, to the end he might ſpend the reſt of his daies in quietneſſe (for that by reaſon of his extreame age he could no longer endure the labours and trauels of the Court) the *Emperour* deſired him that before his departure, he would ſet him downe ſome ſhort and compendious rules, ſuch as hee

Notable inſtructions to princes againſt choller

thought might be profitable for him in the gouernment of his Empire. To which requeſt *Athenodorus* anſwered in this manner, Doe nothing when you are angry, and if it happen at any time that you be mooued, determine of nothing before you haue ſaide the *Greeke Alphabet* on your fingers ends, and by that time reaſon ſhall be able to teach you what to doe. Whereby we are admoniſhed, that temperance is the moſt excellent vertue of all others. *Pericles* in like maner being ready to die, hearing his friends that were about him, ſpeake of his worthy and memorable actes, ſome remembring his notable victories and great ſpoiles gotten of his enemies, others his prudence and dexterity in managing the affaires of the common wealth, ſome his eloquence in perſwading or diſſwading whatſoeuer he liked, others his magnifical & ſumptuous buildings, the wiſe & diſcrete gouernmēt of his houſe, others alſo cōmending other things: What? (ſaith he) and ſay you nothing of this, that I neuer cauſed any man to weare any mourning garment by my meanes? giuing vs thereby to vnderſtand, that he neuer was an occaſion of any mans ſorowing all his gouernment, & withall that clemēcie is the moſt excellēt vertue of all other in a prince.

S. Paul ſaith, that they be the miniſters of God for the cōfort & good of his people: and if they cauſe any to feare them, they ſhould be ſuch as are euil and not the good: and in no wiſe muſt they reſemble the barbarous and heathen Emperours, who will not ſuffer their ſubiects ſo much as to ſee them, as though they were *Baſiliſks*, which kill as many as behold them. It is moſt true that *Salomon* ſaith, that a wiſe king winketh at the offences of his ſubiects, & by that meanes driueth away all diſloyalty that is lodged in their breſts. Which ſpeech is not contrary to that before ſpokē. For I ſpeak only of them who are ſo proud & haſty headed, that they thinke to turne all topſie turvie with the blaſt of their mouthes, & take a pleaſure (as did king *Demetrius*) to be called deſtroyers rather then builders of townes & cities: & in a word, theſe men are ſure to be hated, ſo long as they are thus redoubted & feared. And yet there is no better way to keep mē in awe, then whē we vnite a modeſt & temperate life, with a decēt & ſeemly grauitie. For this ingendreth ſhamefaſtnes in the harts of the ſubiects, & ſhamefaſtneſſe maketh them fearfull to offend. Wherfore, as they ſeeke for nothing but to be honored, ſerued,

Rom. 13. 4.

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Examples of cruel natures in tyrants.

And among other things he muſt be very careful, that he follow not theſe tyrannical & cruell ſpirits, who loue nothing worſ then to be moued to pity & cõpaſſion, as *Philaris* & *Alexander Pheræus*, who vnderſtãding that there ſhould be tragedies plaid before them, departed forthwith from the *Theater*, fearing they ſhould take cõpaſſion of thoſe miſeries which ſhould be repreſented by the actors: nor thoſe alſo, who take a pleaſure to inuẽt new & exquiſite puniſhmẽts, as did *C. Caligula*, who put to death his ſenators & ſuch as diſpleaſed him, by pricking thẽ with ſharp penkniues, to the end (ſaid he) they may feele death. As alſo *Nero*, who reioyced to ſee *Rome* on fire, & all things els in the world to be ſpoiled. And likewiſe *Vitellius*, who not long after the battell that he had with *Otho*, ſmelling the ſtinking ſauor of the dead bodies which were ſlain in that fight, ſaid to his frends that were about him, that the death of thoſe citizens was as a ſweet ſmell in his noſtrels. Wherein he ſhewed himſelf rather to haue a wolviſh nature, who take pleaſure in the ſight of dead carkaſes then of a man which is borne to be merciful & ful of humanity.

Contrarie examples.

Scipio the great (the paragon of al nobility in his time) caried an other mind: for anſwering one of his captaines who tolde him that with the loſſe of 2 or 300 of his men he might win the city which he then beſieged, ſaid, he had rather ſaue one citizen, thẽ deſtroy a thouſãd enemies. In like maner, it is the duty of a good prince to defend, cheriſh, preſerue, keep, ſupport & cõfort al pore & deſolate perſons, & to be as it were a ſanctuary to ſuch as are purſued, wherto they may retire without dãger. One being deſirous to cõmend *Philip* king of *Macedon*, ſaid, that he had deſtroied

thought might be profitable for him in the gouernment of his Empire. To which requeſt *Athenodorus* anſwered in this manner, Doe nothing when you are angry, and if it happen at any time that you be mooued, determine of nothing before you haue ſaide the *Greeke Alphabet* on your fingers ends, and by that time reaſon ſhall be able to teach you what to doe. Whereby we are admoniſhed, that temperance is the moſt excellent vertue of all others. *Pericles* in like maner being ready to die, hearing his friends that were about him, ſpeake of his worthy and memorable actes, ſome remembring his notable victories and great ſpoiles gotten of his enemies, others his prudence and dexterity in managing the affaires of the common wealth, ſome his eloquence in perſwading or diſſwading whatſoeuer he liked, others his magnifical & ſumptuous buildings, the wiſe & diſcrete gouernmēt of his houſe, others alſo cōmending other things: What? (ſaith he) and ſay you nothing of this, that I neuer cauſed any man to weare any mourning garment by my meanes? giuing vs thereby to vnderſtand, that he neuer was an occaſion of any mans ſorowing all his gouernment, & withall that clemēcie is the moſt excellēt vertue of all other in a prince.

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the goodly city *Olinthia*. What said a *Lacedemonian* that stoode by: And hath hee builded such an other? giuing vs thereby to vnderstand, that it was more honorable for a Prince to build vp, then to destroy. For who is there that can not deface the most beautifull pallace of the worlde, and set fire in euery towne in a whole kingdom? but there are but a few that can build them vp againe. A tree that hath bene growing an hundreth yeres may be cut downe in two houres. Which thing ought to mooue princes and great potentates, to get honour and immortalitie by their well doings, rather then by the ruine and destruction of common wealthes.

It is surely a glorious thing to be accounted pitifull, as was the Emperour *Antonin*, and *Lewis* the sonne of *Charlemaine:* Or father of the people, as was *Augustus* and *Lewis* the 12 king of *France:* Or a preseruer of the country, as was *Hercules* and *T. Flaminius:* Or good, as was *Traian*: or iust, as was *Aristides*: or a peacemaker, as was *Salomon*. These are the true titles, names and commendations giuen to God, which he liketh, and such as are as great as may be. *Silla* being *Dictatour* thought himselfe happie, that he had preserued the citie of *Athens*, although it had resisted him, and would in no wise be reuenged of the rebellion it had made against him. *Pompey* after the death of *Sertorius* hauing the letters and aduertisements of his friends in a cheste, which was sent vnto him during the warre, threw them all into the fire and woulde not suffer any man to read them, fearing they would be an occasion still to nourish discension in the citie. The like did *Iulius Cesar* after the victory had at *Pharsalia*, when as his enemies letters were brought vnto him. The like is reported of *Lewis* the 12. who vnderstanding of the death of *Charles* the 8. by reason whereof (for that hee was neereste of blood) he was to succeede in the kingdome, forthwith kneeled downe and humbly thanked God for so great mercy bestowed vpon him, and withall desired three things of God, the one of them was this, that he might neuer remember the iniuries offered him by his enemies. Wherein both he and the princes afore named deserue greater commendation, then for any victory or conqueste obtained of their enimies. For there is not a more noble or heroicall mind, then that which va-

Plutarch in his liues.

liantly

liantly ouercommeth his owne paſſions & affections, nor more beautifull monuments, then ſuch as we erect of our ſelues, nor more magnificall & ſumptuous triumphes, then when we cauſe our fleſh and concupiſcences to be led before in chaines, as it were, ſlaues and captiues.

Clemency the moſt excellēt vertue in kings & princes ſo that it be wiſely diſpenſed.

Let vs conclude then, that there is no vertue that more magnifieth & exalteth the maieſty of princes, then clemencie, being wiſely diſpenſed. For it muſt not be waſted & prodigally ſpent, no more then our riches, but prudently & carefully foreſeene to whom it be diſtributed. For if magiſtrates, to the end to ſeeme pitifull, will tolerate theeues, murtherers, & ſeditious perſons in the cōmon wealth, they ſhalbe (indeed) moſt cruell: ſeeing that (as *S. Auguſtine* ſaith) there is no greater or more dāgerous crueltie then ſuch kind of pity & clemencie. It is a miſerable thing (as ſaid the ſenatour *Frontus*) to liue vnder ſuch a prince, which will not ſometime remit the rigour of his lawes: ſo is it a more wretched life to liue in that cuntry where all things are lawfull, and where through a puſillanimitie and careleſneſſe of minde, things both againſt law and reaſon are eaſily remitted.

Charillus a *Lacedemonian* hearing one praiſe a king for his cōpaſſion & pity towards all men: how (ſaith he) is it poſſible he ſhould be good, ſeeing he is mercifull to all? Princes ought to follow the exāple of God himſelfe, & to gouern their ſubiects as he ruleth his people: whoſe gouernment *David* hath notably deſcribed in the 18 Pſalme: & thus ſpeaketh vnto God, *With the godly thou wilt ſhew thy ſelfe godly: with the vpright mā thou wilt ſhew thy ſelfe vpright: with the pure thou wilt ſhew thy ſelfe pure, & with the froward thou wilt ſhew thy ſelfe froward: thou wilt ſaue the poore people, & wilt caſt down the proud lookes.* Being notwithſtanding alwaies more enclined to pity then to ſeuerity & entiſing as it were men to reforme their liues by his long ſuffering, rather then to conſtraine them by violence or by threatnings. For inciſion & ſearing are alwaies the laſt & extreame remedies which are vſed, & neuer practiſed but vpō neceſſary & vrgent occaſiōs.

A notable cuſtom of the anciēt Iewes wherof great potentates may make good vſe.

The anciēt *Iewes* vſed a moſt laudable & cōmendable cuſtom in their iudgemēts. For if there were cōtrouerſies of inheritāces, moueables, or any other temporall goods, they made an end of the matter forthwith aſſoon as they had heard them: ſo did they likewiſe in criminall cauſes, when as it appeared by euidence

that the party accuſed was not guilty: but if he were guilty, then would they delay the time 3 or 4 daies before they would giue ſentence, though the fault were apparāt. Declaring therby how deare mens liues ought to be vnto vs, & how ſorowful we ought to be, when as by reaſon of their wickednes, they conſtrain vs to cut them off, the better to preſerue the ſtate and quietnes of the common wealth. I am not ignorant, that ſome delight to ſhew themſelues maruelous hote in reprouing other mens faults, and wil not only excuſe this their heate, but alſo cōmend it as a great & noble vertue, attributing therto the name of zeale, & blaming al ſuch as wil not proceed with like bitternes. For that (ſay they) through their diſſimulation, they do as it were, flatter the wicked in their naughtines. Which ſaying ſeemeth to cary a good ſhew. Notwithſtanding it is certen, that vnder this colour many couer ſundry diſordinate and lawleſſe affections: & the greateſt number are more ſevere cenſurours of vice in others, thē in thēſelues. We haue now plentifully diſcourſed of the effects of choler, let vs now ſpeak of the principall cauſes wherof it is engēdred: for theſe being well vnderſtood, it ſhalbe more eaſie to avoid it.

The ſecond part diſcourſeth of the principall cauſes of anger, the firſt whereof is pride.

Pride is the principall cauſe & that which maketh vs moſt often to fall into this peeuiſh and froward humour. For we neuer ſee an angry man, but he is proud, diſdainfull, and very prone to frowardnes, aſſoone as we offend him: and the reaſon is, for that he thinketh he is contemned, or not ſo honoured as he deſireth. What was the cauſe that ſo incenſed *Nabuchadnezzar*, as that in his rage he cōmanded to caſt the 3 yong mē into the fornace, for that they refuſed to worſhip his image? was it not his proud and cruel heart, which deſired exceſſiue honor, and a reuerence due vnto God himſelf, & could not indure to be denied thereof with any reaſon whatſoeuer? In like maner the ambitious & aſpiring mind of *Aiax* was the only cauſe (as appeareth in his tragedie) that he fel into an extreme rage & deadly enuie, conſidering that the *Greekes* had preferred *Vlyſſes* before him, & that they had giuen him the armour of *Achilles*, as a reward of his valour and notable wiſdome. And that which ſo incenſed *Alexander* againſt his beſt friends, proceeded of nothing els, but of a preſumptuous and arrogant mind, againſt which they oppoſed themſelues. *Philip Commins* remēbring the cauſes that bred the ouerthrow of *Charles Duke* of *Burgundy* ſaith, that the principal

Dan.3.13.

Sophocl. in Aiax.

Senec.lib.2. cap.36.

Lib.5.cap.9.

deſire

desire he had, was to be equall in glory with the potentates of old time: which made him ready to fall out with his neighbors, and to pick quarrels for light causes, and that with those, who knew better to manage their actions then he did.

If then it be so, that anger is ingendred of pride, there is no better way for to auoid it & to liue quietly with all men, then to be meeke and humble minded. *Moses* hearing his brother, sister, and all the people reproue him without cause, was not angry, for that he had a milde and temperate spirit: whereas many hauing so great authority as he had, and withall a proud & hautie heart, would forthwith haue bin incensed and sought meanes to be reuēged. *David* was no whit moued with those great wrongs that *Shimei* offered him, for that in great humility he acknowledged that it was so ordained of God to trie his patiēce, though that his men were angry therewith, & that *Abishai* among others, was so incensed, seeing so great outrage offred to the king, that he desired license to goe and take away the head from that cursed traitour. Whereby we may clerely see, the difference between the humble and hauty minded, and how soone the one is more ready to vexe & disquiet then the other. *Iob* was so patient in all his troubles, that (hauing lost his goods, his children, the health of his bodie, the company and consolation of his friends, yea, and that which is more, mocked and scorned by them) was no whit vexed with all this, but reasoneth with them, & answereth all their calumnious & slanderous speech without any choller, & as quietly as he was wont to do in his greatest prosperity. & there was nothing that perswaded him to this mildnes, but a lowly & humble minde, which made him confesse & acknowledge, that he was nothing but dust and ashes. Wherof it proceedeth also, that *Christ Iesus* himselfe & his *Apostles* so lightly regarded the iniuries & wrongs offered them of their enemies: & that liuing in so great contempt in this world, being nothing but a byword to the vvicked, they vvere neuer moued vvith all this dishonour, but accounted themselues more happy and more reioyced in this, then did al their enemies in their greatest glory.

The remedie against pride is to be lowly.

2. Sam. 16. 5 &c.

Chap. 1. 2, 3.

Notable examples of modestie among the heathen, to the shame and confusion of many christians.

And to the end that vve should not thinke that these vvere especiall and singular graces giuen alone of God vnto those elect & choice persons, vve may find many among the Philosophers, vvho being hūble & modest minded, had almost as great

Laertius *in the life of* Socrates.

patience. *Socrates* never changed countenance for any wrong what ſoever was offered him: in ſuch ſort that by ſeeing him, it could not be diſcerned whether he had occaſion to be merrie or ſad; in ſo much as at home and abroad, in health and in ſicknes, in libertie and in priſon, he was alwaies the ſame man without alteration.

Plutarch *in his diſcourſe of anger.*

Diogenes being ſcoffed at for his ruſticall and vncivil behaviour: Say what you wil (ſaith he) it mooveth me not at all: thereby ſhewing with great gravitie, the vertue and conſtancie of his minde, and that it is a difficult matter to make a true Philoſopher angrie, who feeleth no more the iniuries offered him, then a dead man feeleth the prickings of a launce or ſword. For the preſumptuous and hauty ſpirit is dead in him, which maketh men feele, and that ſo quicklie, every litttle wrong that is offered them.

14. *booke. chap. 26. of his hiſtorie.*

Elian reporteth that a certaine man being outragiouſly miſvſed with contemptuous and reprochfull ſpeeches, and that in the preſence of a great many, carried notwithſtanding ſuch a ioyful & aſſured countenance, that he was no more moved therwith thē a rock againſt which the waves of the ſea beat cōtinually

Plutarch *in the life of Dionyſius.*

Plato endured many wrongs in the court of *Dionyſius* the tyrant, as well of himſelfe (who having a barbarous ſpirit, vſed often to inſult over him with proud and arrogant ſpeeches) as alſo of his other Courtiers and flattering paraſites, who could not endure the excellent knowledge and wonderfull graces that were in this Philoſopher, and yet wee cannot reade that ever he was once mooved one iotte at all with them for it, nor yet was wearie of his houſe, ſo long as he had any hope to profit them in his wiſdome.

Laertius *in his 2. booke in the life of* Ariſtip.

Ariſtippus put vp greater wrong at this tyrants hand. For he contrarying and oppoſing him ſelfe ſometimes againſt his vnbridled affections, ſeeking to repreſſe them by ſundrie good and philoſophicall perſwaſions, did the more incenſe this barbarous tyrant, who like a yong colt at the firſt handling refuſing both bit and bridle, or any meanes that may tame him, began to vſe him more extremely then before; which did notwithſtanding in no whit ſtirre the philoſopher, but with great modeſtie mildly anſwered him in this manner: That if fiſhers were contented almoſt to drowne themſelves, to catch little fiſhes; he ought not to ſticke to wette him ſelfe to catch great ſalmons.

I would to God, that we (who are *Chriſtians*, and doe bragge to our great ſhame, of our knowledge of good and evill, & vaunt

of

of a better hope of the life to come, thē had these poore paynims) would imitate them in their vertues, in the love, in the ſtudie and practiſe of theſe glorious actions which we ſo greatly commend in them, and ſo often repeat to their great glorie, and no ſmall infamie to our ſelves. How many ſhall we find in former ages who did moſt notably reſiſt the iniuries offered them? But wee are ſo froward, that is to ſay, ſo baſe of heart, and yet ſo proudly conceited and puffed vp with a vaine opinion of our ſelves, often times without cauſe, and for the moſt part for indifferent things, as riches, ſtrength, beautie, gentrie, and reputation; we preſume, I ſay, ſo farre beyond meaſure, for theſe and the like tranſitorie things, that we are not ſo ſoone ſtirred, but we will ſtirre againſt King and Councell, high and lowe, and miniſter ſufficient matter to Poets to make newe Tragedies.

But peradventure ſome man wil ſay, that the reaſon why theſe Philoſophers did ſo patiently beare theſe wrongs which were offered them, was, for that they wanted abilitie to revenge them ſelves. Whereto I will not anſwer, that by reaſon of their great knowledge and eloquence, they might have left the memoriall of their friends by their writings eterniſed for ever, and have defamed their enemies to all poſterities, which in my conceit is the greateſt revenge that may be. But I ſay that not onely theſe pore paynims were lowly and patient, but even mightie Princes have imitated or rather ſurpaſſed them, as *Antigonus* who being in his tent and hearing his ſouldiours ſpeake evill of him, went forth and bade them goe further off, that he might not heare thē. We need not demand here what he might iuſtly have done, nor what they deſerved, nor yet what many of our Captaines would haue done in the like caſe; but rather let vs conſider the example of this mild Prince, & ſtudie to follow him, and to reproove our ſelves as often as we are prone to anger, & ready to revenge every wrong that is offered vs, ſeeing we are ſlowe ynough to recōpence any pleaſure that is done vnto vs. The ſame *Antigonus* while he was beſieging a citie, hard ſome of the beſieged mocke him, for that he had a deformed countenance: while for the preſent he anſwered nothing but this: that in his owne conceit hee was faire ynough. But not long after, having gotten the citie, hee tooke alſo the ſcoffers, and to chaſtiſe them for their faults hee ſold them as ſlaves, and adviſed them not to ſcorne him any more,

Plutarch in his Apoth.

more, if they did, he would tel their maſters. Wherein he ſhewed a marveilous moderation as well at the preſent laughing at their pride, as alſo not long after in puniſhing their fault. There was
Plutarch. alſo an auncient *Grecian* named *Arcadion*, who ſpake evill of *Philip* of *Macedonie* whereſoever he became, which when the Kings friendes vnderſtood, they counſelled the King to puniſh him ſeverely, to the example of all others. But this good Prince (contrarie to the faſhion and cuſtome of many in theſe daies) was more milde in puniſhing theſe indignities offered him. For meeting on a time this common backbiter, firſt ſpake very gently vnto him, after conferred with him privately, beeing departed from him, ſent him home great and riche giftes. A two or three moneths after he enquired of his friendes, what *Arcadion* ſaid of him, who anſwered that they thought no man in the world ſpake more honourably of the King, then he did. Whereto the King anſwered, that hee well perceived he was a better phiſitian then they all, and that a diſcreete and moderate mildnes, is often times more forceable to correct mens corrupt manners, then haſtie & froward dealings. The ſame King being advertiſed (as there are ſome alwaies about Princes that are more prone to incenſe them to choler, then to pacifie their anger) that there were ſome at the Olympian games, that in their ſports did often touch his royall maieſtie, and that very tauntingly, contrarie to their allegiance and duetie, in reſpect of the great benefits he had don vnto them, and therefore they deſerved ſevere puniſhment. What (ſaid the King) if the *Grecians* having received ſo great ayde and comfort of mee, yet will ſpeake evill of me; what would they doe, if I ſhould doe as you counſell me? He that will well conſider the power and might that ſo great a King had to revenge himſelfe, and withall the occaſion that was offered by the importunitie, ingratitude, and weakens of his enemies, as alſo the counſell and perſwaſion of his friends, which incenſed him to be revenged: finally in reſpect of his honour and dignitie, which ſeemed to be diminiſhed in diſſembling ſuch an iniurie, muſt needes confeſſe that his conſtancie and mildnes was wonderfull, and worthie to
Plutarch. be remembred for ever of all great ſtates. It is reported that the comicall Poet *Philemon*, having diſgraced *Magus* vpon the ſtage, as it is an vſuall thing for players to do, who are ruled more

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by affection then by reaſon; this honourable perſonage (to the ende that ſuch raſh and headie dealings ſhould not goe vnpuniſhed, and on the otherſide to ſhew the mildnes and gentlenes of his mind) firſt ſent one of his ſouldiours to the partie, willing him that he ſhould touch the edge of his ſword: giving him thereby to vnderſtande into what daunger he had caſt himſelfe, by his lewd tongue: and preſently after him ſent another of his ſervants to carie him a toppe and a ſcourge, ſhewing him the follie and childiſhnes of his minde.

Ptolome one of the ſucceſſours of *Alexander*, being diſpoſed to ſcoffe at a ſchoolemaſter, whome hee ſuppoſed to be very vnlearned, asked him in ieſt who was father to *Peleus*, as wee vſe oftentimes to aske, who was the father of the foure ſonnes of *Aymon*. This ſchoolemaſter (who was not ſuch a dolt as he was taken for) anſwered, that he would tell him, if it might pleaſe him firſt to tell who was father to *Lagus*, covertly touching the baſeneſſe of the houſe whereof the King was deſcended. Whereat many gentlemen which ſtoode by were ſore offended, crying out that ſuch audaciouſneſſe was not tollerable. But the King (who was milde, and knewe himſelfe in fault, for that he had given the firſt occaſion of ieſting) anſwered: that if it were an vnſeemely thing for a King to beare an iniurie, it was as evil a thing for him to offer a wrong. *Tiberius Cæſar* beeing advertiſed that many things were ſpoken in Rome, to the diſhonour of the Emperour *Auguſtus* his father in lawe, tolde it to his ſaide father, and ſtirred him all that might be to give commaundement to ſearch out thoſe backbiters, to the end they might be puniſhed as they deſerved. But the good Emperour (who was nothing mooved with ſuch reports) anſwered very mildely, that he would ſuffer them ſo long as they did but ſpeake evill: for in ſuch a free citie as Rome was, mens tongues ſhould be at libertie. Plutarch *in his treatiſe of anger.*

We may ſee by theſe examples above mentioned, and ſuch like, that a temperate and humble ſpirit was a very familiar thing in olde time, as well to the great Monarches, as to the poore Philoſophers, but it was farre more admirable in the one then in the other; for that in the furie and heat of warre they were ſo milde, and alwaies ruled by reaſon, though the ſworde were in their handes, which ſurely proceeded

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of a maruelous modeſtie which was in them ouer there is in vs. For though they ſurpaſſed vs in wiſdom, and in al kind of vertue, notwithſtanding we exceede them in an opinion of our ſelues, which is ſo exceeding, that we imagine there is no honour, dignitie or reward, which in our conceit we haue not well deſerued. Whereof it proceedeth, that when we are not ſo honored as we deſire, or when any diſcommend that in vs which we eſteeme highly of, we fret and fume like a pedlar that heareth his wares diſpraiſed. And that this pride is the principall cauſe, that maketh vs ſo froward, it euidently appeareth in that we are ſoone appeaſed, if he who hath offended vs, will once ſubmit himſelfe vnto vs, and excuſe himſelfe, ſhewing vs that he did it not of any vnreverent regard he had of vs, or of contempt: but for want of diſcretion, good counſell, through fraileneſſe, or otherwiſe. And therefore I aduiſe thoſe, who are ſo prone to anger, (the better to repreſſe their rage) to haue alwaies ſuch imaginations in their heads, and to force themſelues to excuſe the faults which are committed againſt them, attributing them (if they be enemies) to their want of diſcretion, if they be frends to their familiaritie, if ſeruants to their rudeneſſe, and ſo likewiſe of others. For there is nothing (as I haue ſaid before) that doth more vexe vs, then when we imagine we are contemned and deſpiſed of others.

The ſecond occaſion is ſelfe-loue.

The ſecond cauſe is ſelfe-loue, which is alwaies vnited and tied to a vaine and delicate curioſitie. Which is euidently perceiued in all thoſe who are ouer curious in their atire, in their meat, diet, and ſuch like. For you ſhall ſee ſuch men oftentimes fall out with their wiues, their friends and ſeruants, and be contiuually chiding with one or other, either for that his meat is not well ſeaſoned, or that ſome ſticke is ſmoking in the chimney, or for that there is no ſalt vpon the table, or that his bread is not wel baked, or that the candle is not well put out, or the napkins not well waſhed, his cloake not cleane bruſhed, his horſe not well curried, his glaſſes broken, or for ſome ſuch light and ſlender occaſion. For theſe delicate felowes are as tender and as eaſie to hurt as he that is trobled with the gout, which maketh them oftētimes to cry out before they be touched. Wherby it falleth out that they get ſuch an angry habit, that through an oftē ſtirring & concuſſion

concuſſion of the lungs, they engender ſuch a froward vlcer, as prooueth incurable. And (God knowes) they in the end become ſo vnſociable and ſo vnfit for any acquaintance or familiaritie, that the moſt pacient man aliue will thinke them intollerable.

To remedie this miſchiefe, it is very expedient to learne to be content with thoſe things we haue, and not to ſeeke (as many doe) after many ſuperfluous and vnneceſſarie things. *Adam* was neuer angry for that his meate was euill baked, ſeeing hee was fed with hearbs, rootes, nuts, peares, and apples, and ſuch other like fruites. Likewiſe, *Abraham* was not angry that his houſe was not ſtately builded, neatly contriued, fit & handſom for his turne: for he was pleaſed with a tent, which might be eaſily caried from one place to another, as occaſion ſerued. *Iacob* likewiſe was not diſpleaſed that his bed was not eaſily made, or the pillowes not well laid, or the bedſted not clean wiped: for he was accuſtomed to lie oftē in the fields vpō the cold earth without any other pillow, then a hard ſtone to lay vnder his head. None of the Patriarches euer found fault with their wine, that it was not ſweet enough: for they were cōtent with a litle water to quench their thirſt. *Elias* neuer cōplained that his horſ went not eaſily: for he vſed alwaies to trauell on foot. Neither yet *S. Iohn*, that he was not clothed in ſilks & veluets richly trimmed with gold lace: for though he were of a good houſe, yet was he content to go meanly apparelled, and to cloath himſelfe with a coat made of camels haire. The *Apoſtles* being ſent to preach the goſpell throughout all the world, neuer diſpraiſed the diet they found in any mans houſe that receiued them: for they had bene vſed to coorſe bread and broiled fiſh, & were well acquainted with hunger and thirſt. *Chriſt Ieſus* himſelfe the onely Sonne of God, and Lord of all creatures, liuing here in this world, was neuer angry for that he was not curiouſly ſerued, or that his *Apoſtles* did not runne till they ſweat to fetch him forth with that he demanded, but with great humility debaſed himſelfe ſo low, as to ſerue them & to waſh their feet, as the moſt inferiour perſon among them.

A remedy for this foreſaide miſchiefe, prooued by examples.

5 The Patriarches.

6 Elias.

7 The Apoſtles.

8 Chriſt Ieſus

The beſt meanes, then to correct the greateſt nomber of our cholerick paſſions, is to giue our ſelues to a frugall and ſparing life,

A confirmation of that which went before by the example of the heathen, especially Socrates. Looke the booke fol. 219.

life, & to desire nothing but that which is holsome for the healthe of our bodies, as did the *Lacedemonians*, & those excellent Philosophers among the Grecians. It is reported of *Socrates*, that he going into the market at *Athens*, & seeing the people buying some one thing & some an other, began to thanke God, not for that he had enough of whatsoeuer was to be sold there, but for that he could well spare that which others so egerly bought. If we had as contented mindes as had this Philosopher, out of doubt humilitie would be far greater then it is, & we would be no more moued with the scouldings of some froward *Xantippes*, then with the noise of cackling hennes.

A notable example and remedie against anger, and worthie to be considered of all Christians.

If we had once bidden the world adue, & that it were crucified vnto vs, with all the glorie & lusts therof, if our flesh with all the desires thereof, with the which we so furiously fight against the spirit were once mortified, if (following the exhortation of *S. Paul*) hauing all temporall blessings we would as litle regard them, as if we had them not: if also following his example, we would count al things as dung that our flesh wisheth & desireth: if as he and the rest of the *Apostles*, we would indifferently learn to beare travel & rest, pouertie & plentie: if all our conuersation were in the heauens vntil we be raised vp with *Christ Iesus*, we would not seek or wish after any thing, but that which is heauenly. If *Christ* liuing in vs, & we in him, we be clothed with innocencie & lowly affections, making no account of our fleshly & carnall desires, if we haue the bowels of cõpassion, patience & pity, if we earnestly renounce al impietie & fooliſh affections of this world, if by our baptisme we haue bin truly washed, & died with *Christ Iesus*, if we haue no other delite but in his crosse, & that in reioicing we consider that his vertue hath healed our infirmities, & that tribulatiõs breed patiẽce, & patience the means to make vs trie the goodnes of our god, & the great care he hath of vs, & this proofe a most strong pillar to rest vpon, & to sustain the hope we alwaies haue in him, if we be truly regenerated & gouerned by the spirit of God, who is as it were a fountain of all meeknes & clemencie: if being the disciples & true schollers of *Christ Iesus*, we haue learned this lesson of him to be mild & hũble hearted, if God who is charitie it selfe dwelleth in vs, & we in him: if as his true and naturall sonnes, wee be peacemakers; if

wee

wee be as gentle as lambes, and as readie to imitate the dove in ſimplicitie, as the ſerpent in ſubtiltie: if wee vnderſtand what it is to aske pardon of our ſinnes and offences committed againſt God, who will not forgive vs vnleſſe we forgive them, who have offended vs, out of all queſtion wee would not be halfe ſo froward as we are.

Anger is a note of inconſtancie, infidelitie, impatience, impietie, and diſtruſt.

We are like to a bowle, that is fit to be rouled every way, according as our affections lead vs, wheras in deede we ſhould (as *Ariſtotle* ſaith) be like to a foure ſquare bodie, which by reaſon of his firme and ſolid foundation, is not lightly turned vp and downe. And who will ever beleeve that wee can have a ſure faith to vanquiſh the worlde, death, and the devill, with all the powers of hell, if we be ſo eaſily ſtirred to anger, and that a word peradventure miſtaken, is ſufficient to make vs forget all reaſon? can we thinke we ſhall be able to endure ſo great aſſaults, and ſuch violent temptations, as often times Chriſtians are aſſailed with, ſeeing we will be mooved for ſo ſmall matters? Who will beleeve that God dwelleth in vs by his ſpirite, ſeeing the properties and effects thereof are (as *S. Paul* ſaith) to make a man patient, milde, gentle, curteous, lowly, meeke, beleeving and bearing all things ſo farre as is poſſible, to the which there is nothing more contrarie then anger? And to conclude, who will thinke that we have an aſſured confidence in God, and hope in his promiſes? ſeeing they are vnſeparably ioyned with patience, and that naturally they arme men againſt all adverſitie, and fortifieth them not onely againſt ſcoffers and mockers, but againſt all the engins and ſubtill ſleits of the devill and the world.

A chriſtian meditation and true confeſſion of ſuch faults as moſt men are culpable of in theſe daies before God and men, by reaſon of their impatience.

O Lord, how farre are we from the perfection that thou requireſt, beeing thy children and created after thy image and likeneſſe, we ought to reſemble thee in ſome things; but betweene vs and thee there is ſo great difference, and we are ſo degenerated from the ſtate wherein we were created, that we can not be diſcerned that thou wert our father, for thou art merciful without ende, & thy goodnes endureth for ever to ſo many as feare thee, as ſaith the Prophet: & we are cruel, fierce, vnmerciful, & more raging thē the wolfes in the wildernes. Thy patiēce is ſo great that it cānot be vāquiſhed by the multitude of our trāſgreſſiōs, & ours ſo litle, that the ſmaleſt trifle that is, maketh vs to loſe all mildnes.

Thou

Thou art ſo bountifull, that thou art content to forgiue ten thouſand tallents to him that deſireth thee but to haue patience, and to beare with him a little: and we are ſo miſerable, that we will rather make a man die in priſon, that oweth vs but a hundreth pence, doe he neuer ſo humbly intreat vs, then abate any thing, or giue any reſpite for paiment. Thou art ſlow to anger, and eaſie to be pacified, and thy wrath is ſoone at end: but we contrariwiſe are quickly angry, and ſo hard to be pacified, that no ſatisfaction will ſuffice vs. If thy children, friends, or enemies haue offended thee ten thouſand times, and will returne vnto thee, thou art readie to receiue them, to embrace them, and to forget all that is paſt, and that with ſo great ioy, as thou doeſt any of them, who haue ſerued thee faithfully all daies of their liues: but we wil not looke at a man that hath once offended vs, nor meet him any more that hath hurt vs neuer ſo little, but if we ſee him afar of in the ſtreete, we turne an other way for feare we ſhould meet with him. Thou deſireſt not the death of a ſinner, but rather that he may repent and liue: but we wiſh all the miſchiefe that may be to ſuch as haue offended vs. Thou forgetteſt our faults when wee confeſſe them, and caſteſt them behinde thy backe that they neuer come forth to appeare before thee: but we ſo imprint the wrongs and iniuries in our hearts that are offered vs, that we neuer forget them. We need but once aske mercie and forgiuenes at thy hands, and we ſhall obtaine it: for as the Prophet ſaith, Thoſe who feele the burthen of their ſinnes, and are worne away by reaſon of their tranſgreſſions, thoſe doeſt thou behold with the eies of pitie and compaſſion, and putteſt all their wickedneſſe farre out of thy ſight. Behold the great readineſſe which thou vſeſt in hearing the requeſts of all thoſe that are afflicted, and thy mercy towards thoſe who haue offended thee, if they will humble themſelues before thee! Thou makeſt them not to wait long vpon thee: thou art not deafe or aſleepe: we doe no ſooner knocke, but thou openeſt; nor ſo ſoone ſeeke thee, but thou art found; nor ſo ſoone deſire thy helpe, but wee obtaine it: but we (euen the moſt courteous and pitifull men among vs) ſhew a ſowre countenance two or three yeres to him that offendeth vs, and keepe him in ſuſpence and in doubt of our fauour, till at the length by giftes, entreaties, repentance,

kneelings,

kneelings, and ſuch ſervile adorations, with great inſtance and importunitie hee obtaineth of vs a good morowe, or a friendly word, which oftentimes too we ſpeake rather for curteſies ſake then for any true affection wee beare him. Thou makeſt thy ſunne to ſhine, and the raine to fall vpon the ground of the iuſt and vniuſt, to make their lands fructifie and bring forth plentie. But we are ſo perverſe & frowarde, that having once conceived evil of a man, we wil not ſo much as ſuffer him to light his candle at our fire. And the principall cauſe of all this, is a fleſhly and carnall love moſt curſed and wicked, which we beare toward our ſelves. For that which *S. Paul* writeth in the firſt Epiſtle to the *Corinthians* is moſt true, that when as anger, malice, and hatred dwelleth in vs, they are infallible notes and marks, to prove vs carnall and fleſhlie minded.

3 *Curioſitie & ſuperſtition, the thirde cauſe of anger.*

There is alſo a third cauſe of anger, which is a curious obſervation of every thing, and a deſire to knowe whatſoever either our wives, children, or ſervants doe: whereby it commeth to paſſe, that we knowing or ſuſpecting any ſmall trifles, ſuch as either might be concealed from vs, or diſſembled by them without any great harme, we both vexe our ſelves and others very often and ſundrie times about them. Now that which the Emperour *Fredericke* was wont to ſay, and after him *Lewes* the xj. is very availeable againſt this miſchiefe, and muſt be remembred. And that is, that he that knoweth not how to diſſemble, knoweth not howe to live. For this is not expedient for Kings onely, but for all that are in authoritie, and have any charge whatſoever. For if a maſter of a familie will rule his children and ſervants well, and bee both beloved and feared of them, hee muſt both ſhut his eyes and ſtoppe his eares, ſo that he neither heare nor ſee many youthfull parts which they play. But ſome man will ſay; If you will have fathers ſo careleſſe, and maſters to give their ſervants ſo great libertie to ſervants, many great inconveniences will enſue thereof. Which thing *I* would eaſilie graunt, if they ſhould winke at matters of importance, for then diſſimulation were very daungerous: as if they ſhould live diſorderly and diſſolutely, polluting their bodies, and corrupting their manners; then parents cannot be too carefull, or maſters too watchfull. But there are many other things which may be concealed

A remedie againſt this miſchiefe.

What faults may in no wiſe be diſſembled.

well ynough. But let it be graunted that it is a fault to diſſemble them, yet it will neuer preiudice vs ſo much, as the griefes, ſorrowes, and vexations which will proceede of this narrowe ſifting of thinges will diſquiet and torment vs. For ſometimes ſmall trifles doe offend vs more then great matters, as in reading of a ſmall print we rather hurt our ſight, then in beholding the great and Capitall letters the reaſon is, for that wee vewe the one more neere and more earneſtly then the other. There are ſome thinges which a man muſt looke vnto him ſelfe, ſome thinges he may commit to his wife, and other thinges to his children and ſervaunts; as did *Moſes*, who committed the deciding of ſmall matters to ſuch as he had choſen out among the people for that purpoſe, by the counſell and advice of his father in Lawe *Iethro*, reſerving matters of greateſt conſequence for him ſelfe, which thing brought no ſmall reſt and quiet to his minde.

4 *The 4. cauſe of anger, is a light beliefe of every tale that is brought vs.* Pſalm. 120.

There is another thing alſo that maketh vs very Chollericke and frowarde, and that is, that wee are readie to heare and beleeve every reporte that is brought vs. For it is impoſſible (as the Emperour *Traian* was wont to ſay) but that hee which hath long eares ſhould alſo have bloody handes; for that (as *David* ſaith) ſlaunderous and deceitfull tongues are as the ſharpe arrowes of a mightie man, and as the coales of Iuniper, giving vs thereby to vnderſtand what ſorowe and vexation they bring ynto as many as are content to heare them. And therefore if we will live peaceably, we muſt in any wiſe avoyde all ſlaunderers and backebiters, imitating herein the example of this good King, who writing of this matter, ſheweth what order and governement hee vſed in his houſe, ſaying, He that privily ſlaundereth his neighbour, will I deſtroy: him that hath a proude looke and high heart, I can not ſuffer. And a little after in the ſame Pſalme, There ſhall no deceitful perſon dwell within my houſe, he that telleth lyes ſhall not remaine in my ſight. For there was never yet any Prince, but if he woulde give eare vnto lyers, he was ſtraight a Tyrant, being induced to injurie the wiſeſt and graveſt Counſellours about him, by meanes of their flatterie and deceitfull practiſes, whereof we have ſufficient teſtimonie in the examples of *Dyoniſius*, *Tiberius*, *Caligu-*

Pſalm. 101.

la,

la, Nero, Domitian, Commodus and many others, whoſe monſtrous cruelties are moſt memorable.

There is alſo another reaſon that maketh vs very prone to choller, and that is, that wee conſider not howe ſubiect men are to ſliding, aſwell thorowe the corruption of their natures, as alſo by reaſon of many lewde and badde examples which wee ſee: and likewiſe for that Sathan is verie paineſull and laborious to drawe men thereto: all which wee ſhoulde remember, when as they commit any fault whereby wee are vexed and diſquieted. And wee ought to doe herein as the Philoſopher *Panetius*, vſing the example of *Anaxagoras*, who vnderſtanding of the ſudden death of his ſonne, anſwered him who brought the newes without any great vnquietneſſe, that even from his beginning hee alwayes thought he ſhoulde dye. In like manner, wee ſeeing our wives, children, friendes, or ſervantes fayle in their dueties, wee ſhoulde foorthwith conſider, (to the ende the better to repreſſe this our Chollericke humour) that they are frayle by nature, weake, vnwiſe, and without vnderſtanding, and that there is nothing perfect but GOD alone.

5 *The 5. cauſe of choller is that we regard not the infirmities of our weake brethren, for that we will not beare with them, and the ſleightes and cunning of Sathan. Plutarch in his treatiſe of anger.*

The firſt remedy againſt this miſchief.

Moreover it were expedient that their faultes ſhould inſtruct vs, and cauſe vs to remember and conſider our whole lives, as did *Plato*, who ſeeing a man diſſolutely and lewdly diſpoſed, would foorthwith examine him ſelfe whether he were culpable in the like or not. For we ſhall ſee, if wee examine our ſelves well, that we are faultie in as great or greater matters, as he with whome we are angrie. And thus we ſhall moderate and temper our paſſionate mindes ſome what the better, and it will make vs much more friendly and familiar with them, with whome we live, and nothing ſo rough and churliſh as are thoſe men, who never reſpect the infirmitie of their neighbours, when as we ſee any of our friendes or neighbours fallen into any malladie or diſeaſe, though the diſeaſe wherein they are, happeneth thorowe their owne folly, and by meanes of ſome diſorder they have vſed, yet we are moved with compaſſion and pitie towards them: what ſhall we then doe, when as through the occaſion of their faultes and tranſgreſſions wee are mooved to conſider and beholde that great and horrible corruption of our owne

The 2. remedie.

Plutarch in his treatiſe of anger.

nature, which having begunne in our first parents, have since that time spread it selfe as a most filthie and contagious botch, over all their posteritie, and which even like a running scabbe hath perced into the marow and sinewes of our soules, and that in such sort, that wee are become lame and vnable to doe any good thing whatsoever?

3 *The latter part of the discourse, wherein the Author shewethsome particular remedies against choler, whereof the first is, that it is good to stop it in the beginning, and not to suffer it till it be begun.*

It is good also (the better to represse our anger) that we deale with it, as we vse to deale with fire, which with great and earnest endevour we seeke to quench, when as it first beginneth to kindle, not expecting till it hath taken the beames and rafters of the house, or any other solide matter whereby it may be strengthened, for then it is too late to prevent it. In like manner wee must not stay till wee burne and flame with anger, but assoone as ever wee feele our selves disposed therevnto, and that the pulse of our hearts begins to beate more quicke then is convenient, for a right and wholesome temperature. Whensoever *Socrates* in talking with his friends, perceived him selfe mooved with this passionate affection overmuch, foorthwith (as though he would strive against the streame) he forced and endevoured himselfe to shewe a smiling countenance in his talke, and generally a singular mildenes in all his actions: and if it happened at any time, that he were much mooved, he would drawe a bucket of water and set it by the welles side a good while without drinking of it, & by this means bridled his desires, & acquainted them by this manner of dealing (even as a good father doth his children) patiently to endure, when as these thinges are denied them that they require. In like manner when as we perceive that this chollericke humour within, and many occasions without, doe prick and spurre vs forward to anger, we must then, as it were, muster all our forces together, the better to defende our selves, and couragiously resist the violence that is offered vs. *Plato* having taken his man in a great fault, was of a sodain exceedingly mooved, and having gotten a cudgell as though hee woulde have beaten him, notwithstanding desisted, and vsed no further punishment. One of his friendes standing by and seeing this thing, demaunded of him, why hee had gotten such a cudgell? to whome hee answeared that hee had provided it to correct and chastise his owne anger, which

An example of Socrates.

Plutarch in his treatise of anger.

Another example of Plato.

Plutarch in his discourse, why God deferreth the punishment of the malefactors.

which seemed to rebell against him, and would no longer bee ruled by reason. In like manner should we doe, when as we are troubled with this passion, and get either a knife or a sworde to cut the throate of it, when it beginneth and is as it were in his infancie: for we may easily at the first oppose our selves against it, as against a tyrant, and not permit it to haue rule over vs, but if we suffer it to increase and to fortifie it selfe, it will by little and little over-rule vs, and at length become invincible.

The second remedie is, to quench anger assoone as it is begunne. Plutarch in his Apoth.

Augustus Cæsar having made a lawe against adulterie, vnderstoode that after the publication thereof, a certaine gentleman of Rome was over familiar with his daughter *Iulia*, which he tooke very grievously (as it is likely that a father and such an Emperour as he was, would doe) who for the hatred he bare vnto that sinne, had very lately made a sharpe and rigorous lawe against it: and therefore on a day he meeting this gentleman by chaunce, stroke him with his dagger vntill he cryed out, that there was a lawe made whereby he ought to bee punished: wherewith the Emperour was so ashamed and so mooved with himselfe, that he was so farre transported with Choller, that hee would neither eate nor drinke all the day after. If we would thus correct anger, and assoone as we perceive it withdraw our selves from all company, as those doe who haue the falling sickenesse, to the ende that others should not see them fall groveling and lye foming at the mouth, shewing a most strange and gastfull countenance, we should not often doe thus, but we should easily tame this furious passion, and at length attaine such a moderation and constancie of minde, that it could not be altered with any occasion whatsoever. The *Thebanes* thought at the first that the *Lacedemonians* were invincible, & therfore durst not meddle with them, but after that they had overcome them once or twice, then they thought they were able to conquere them: & to speak truly, it was very easy for them ever after to overcome them, and that in set battels. In like manner if wee once take heart, and thinke that we are able (being well armed with reason) to meete anger in the fielde, and overcome him, we shall not needs to encounter this enemie twise, for he will not be so hardie as appeare the second time, or if he doe, it will be to his vtter overthrow and confusion.

An obiection. But some there are who hold a contrary opinion, and thinke it better and more manlike, to vomite out (as it were) and discharge our angrie stomackes. And some also there are who vaunt themselves, and thinke they are worthie great commendation, for that they will not keepe any of that filthie and stinking water in the rivers of their heartes, and in so doing (say they) wee shewe a generous and noble nature. But let mee aske them this question. Will they, after they bee once well chafed, and that thorowe injurious and outragious wordes they have vngorged themselves, and (as it were) spitte out all their poison, will they, I say, then be quiet and peaceable all the rest of their lives? it is cleane contrarie: for they doe nothing but as it were bring oile to increase the flame, and fitte matter to augment the fire, which is increased with light trifles, drie and withered stuffe, such as choller is.

An answer.

And therefore as wee see that colde and heavie matter throwen vpon the fire doeth quickelie slake it and put it out: so likewise there is nothing that doeth sooner abate and asswage an angrie and furious man, then to bee as colde as hee is hote, as heavie as he is light, as silent as he is busie-tongued. The Phisitions of the bodie prescribe bitter and sharpe medicines to purge a cholleticke humour, but there must be another kinde of purgation for the diseases of the minde. For their choller which is bitter and hastie, is healed by a pleasant and patient receipte; and pleasure which is sweete, is healed by sharpe and sowre afflictions. Let vs conclude then against the common opinion, that it is much better not to bee so cholericke and hastie, and that this deadly poyson of anger profiteth vs nothing, which foorthwith wee vomite out with great perill and daunger. For it is not like vnto sorrowe, which is somewhat mitigated by weeping and wayling, but rather it is augmented and encreased, if by opprobrious and reprochefull speeches, threatnings, invectives, revenges, and such like meanes wee seeke to manifest it. It seemeth vnto vs at the first, that if wee have once vttered our anger, our mindes are satisfied: so doeth the covetous man thinke, that if he once obtaine that hee desireth, hee will then rest contented. But as the desire of the one is nothing asswaged by the

The diseases of the minde are otherwise healed then those of the bodie.

poſſeſſion and increaſe of riches which hee deſireth, but rather augmented more then it was before: ſo likewiſe the poyſoned ſtomacke of the other is nothing eaſed by outragious and furious ſpeeches, but rather they become more frowarde and perverſe. For that rotten humour, that is to ſay, the paſſion which ingendreth theſe diſeaſes, remaineth alwayes in the ſecrete corners of the heart, though the vehemencie thereof bee ſomewhat aſſwaged, ſo that the olde diſeaſe is eaſelie renewed, as wee ſee it often happen in tertian or quarterne agues.

3 *Patience a moſt excellent remedie againſt anger*

Beſides the remedies above mentioned, there is another excellent preſervative againſt this frowarde inclination, and that is Patience. For the cauſe why wee are ſo ſoone angrie, is, that wee are verie impatient, and the skinne of our mindes is ſo tender and thinne, that every little jerke with a twigge, that is to ſay, every triffling worde that diſpleaſeth vs, will fetch blood. But if we were as wee ſhoulde bee, we would bee like the fyne golde, and ſuffer our ſelves to bee ſixe or ſeven times tryed in the furnace, and yet the heate of the fire ſhoulde never chaunge our nature, no nor yet our colour; and wee woulde reſemble good corne, firſt to bee thraſhed with the flayle, and then winnowed in the winde, and yet bee neither broken with the one, nor carryed away with the other. *Apt and fitte ſimilitudes to this purpoſe.*

We woulde endure both winter and ſummer like vnto trees planted by running brookes, whome the firſt hurteth not by his froſtes & colde, nor the ſecond by his heate and drought, & as ſheepe that be ſhorne every yeere, and in the ende be ledde to the ſlaughter, and ſuffer our throates to bee cut without ſaying one worde: wee would bee like incenſe, and permit our ſelves to be throwen into the fire, the more evidently to manifeſt the faith which God hath given vs: and to bee ground as the muſtarde ſeede, the better to ſhewe our goodneſſe, and ſuffer the plowers to plowe vpon our backes, and to make long furrowes, as the Prophet *David* ſpeaketh. Wee woulde be like vnto a ſhippe that is well made and ſufficiently trimmed, neither the mightie windes, raging waves, or ſtormie tempeſtes ſhould make vs leake, and like vnto the Palme tree, which though it bee mightily loaden, never bendeth. Pſal. 129.

And to conclude, we would endure (following the example of the auncient writers) to haue our skins beaten, and stretched as drummes, without breaking: and as our Sauiour *Christ Iesus*, to be whipped, mocked, and crowned with thornes, yea and crucified too, and yet pray for our enemies who haue done vs all these harmes. If we were once armed with this corslet of proofe, (I meane patience) not only words & iniuries, which are but as the points of little thorns, should not pearce vs: but also the sharp arrowes of Sathā, his lances & pikes should neuer be able to touch vs to the quick. What is thē the cause that we are so prone to anger? is it not because we are disarmed & spoiled, as it were, of this excellent anchor of patience? which notwithstanding is most fit and seemely for all Christians. For what faith, hope, or charitie can we haue without it? how shal we otherwise endure temptations, and be able to mortifie the lusts of the flesh? What coherence shall wee haue with Christ Iesus and the rest of his Saints? what markes and badges of a Christian? what testimonie of the Gospell? how shall we be knowne to be members of Iesus Christ and children of his Church, or that his word hath beene receiued by vs, and laid vp in our hearts, there to take such deepe roote, that it needeth neither feare the Sunne by day, nor the Moone by night, as *Dauid* speaketh? How shall we (if we be so impatient) be knowne to be regenerated creatures, or that wee will renounce our selues to follow Christ Iesus, and to take vp his crosse vpon our shoulders, and, as it were, to bee tied to it so long as it pleaseth him to suffer it for the confession of the truth and the glorie of his holy name? who will thinke that we haue beene conuersant in the reading and meditation of the holy Scriptures, if we be not patient? seeing that the end why they were giuen vnto vs and reuealed by the holy Ghost, and gathered so diligently by the Prophets and Apostles is, to instruct vs, and to set before our eyes the example of vertuous men in former ages, at such time as God tried them with great temptations which he sent them, aided by so many faire promises which he hath made, to take vs into his protection, and to assist vs whensoeuer wee call vpon his holy name, to strengthen vs, to comfort vs, and to accustome vs to endure all things.

It is reported, that after *Dionyſius* the tyrant had loſt his kingdome, and had withdrawen himſelfe to *Corinth*, where he liued in baſe and ſeruile maner, *Diogenes* meeting him on a time and according to his old ſcoffing maner, demanded what profit he had now gotten by all his philoſophie he had learned of *Plato*? Thinkeſt thou (ſaith *Dionyſius*) that it hath not done me great pleaſure, in that it hath taught me patiently to indure this ſodaine change, of a great and mightie king, to become a poore and ſimple ſchoolemaſter? and ſurely this was a wiſe and prudent anſwer. *Elian* alſo reporteth, that one of *Zenos* ſchollers hauing bene long at ſchoole, and at length returning home to his friends, his father diſliking him for that he had not ſo profited as he deſired, and reproouing him both for the loſſe of his mony, and his owne time: and not contented with wordes, at laſt fell to blowes, euer demanding him what he had learned, at length after the young man had bene well beaten, and had endured all the reprochfull and bitter words of his father, anſwered, that he might well ſee he had learned ſomewhat, and that he had not altogether loſt his time, in that he had learned patiently to endure ſo many blowes. Now ſhall not we be aſhamed and hang downe our heads to ſee theſe poore infidels, hauing bene trained vp only in the ſchoole of Philoſophie, ſo meeke and patient, and our ſelues with all our diuinitie and Chriſtianitie, ſo froward and chollericke?

A confirmation of thoſe things which go before, by exãples of ſuch men as haue onely beene brought vp in philoſophy. Plutarch in the life of Tymotion. In the 9. booke of his hiſtorie.

4

Beſides the meanes remembred, there is alſo an other remedie, and that is hartely to beſeech the Lord to aid vs with his holy ſpirit, and to change our hard and ſtony hearts, into ſoft and fleſhie hearts: for without his aſſiſtance we can doe nothing of all that hath bene before ſpoken, for that he is not only the authour of our faith, but alſo of our charitie, patience, and of all other vertues whatſoeuer. It is not ſufficient to make fruitfull fields, to ſow good ſeed, but it is alſo requiſite, that the ſoile be hearty, and the husbandman expert and cunning in his manuring of them. In like maner it is not ſufficient that we be perſwaded by reaſons drawen out of Gods word and other places, to a mildneſſe and meekeneſſe of ſpirit: but it muſt alſo be imprinted and written in our hearts, which cannot be vnleſſe the hardneſſe thereof be taken away. And there is nothing that can effect

The fourth remedie againſt anger is, to recommend our ſelues humbly and earneſtly vnto God.

effect this but the working of the holy Ghost, who knoweth best how to husbande vs, and to change and alter vs. Wherefore to ende this discourse, we will referre the reader vnto him, to the ende that by humble and earnest praier, he may attaine that at the handes of the Almightie, which hath beene before delivered.

THE

THE FOVRTH booke of the contentation and tranquilitie of the minde.

AGAINST ENVIE.

The Contents of the whole Booke.

ANacharſis a Scythian *borne, though otherwiſe a very wiſe and prudent man, beeing on a time demanded what the reaſon was, why ſo many men are alwaies male-contents, anſwered very fitly that the cauſe was this: they often vexe and diſquiet them ſelves with ſuppoſed iniuries, and envie the proſperitie of their neighbours. This excellent Philoſopher wiſely declared, that* choler *is the tormentour of our lives, and alwaies accompanied with* envie: *and that in ſuch ſort, as the one cannot well bee without the fellowſhip of the other. And as in eſchewing evill, wee followe that which is good: and contrariwiſe in running after vice, we flee from vertue: ſo likewiſe in eſtranging our ſelves from pitie and clemencie, we by and by ſhake hands with* anger, *which is alwaies attended on by ſpite and* envie: *and that which one doth with the hand, the other doth with the heart, as appeareth by infinite examples out of ſundrie hiſtories. Which beeing conſidered by the Authour of this diſcourſe, he doth very aptly in the next place, ſhewe the coherence and difference of theſe two perturbations of the minde, and evidently ſheweth wherein this paſſion exceedeth all the reſt going before: this being done, he painteth it out in his colours; firſt in generall, in that envious men are enemies both to God and man, as appeareth in the examples of* Cain, Saul, Ioſephs *brethren, and others of the Iewes. In particular he deſcribeth the hypocriſie, malice, filthines and beaſtlines, into which an envious man plungeth himſelfe: againſt which he oppoſeth the examples of many men, who have beene voide of all* envie, *and among other, the example of our Saviour Chriſt, with a briefe declaration of the profit and commoditie, which redoundeth of this conſideration: then hee enlargeth it with the examples of* Alexander *the great, and of* Alexander Severus: *afterwardes (as ſome painters vſe to cover and ſhadow*

ſhadow their pictures, the better to make them appeare with lively colours, he ſetteth downe the examples of ſome malicious and envious Princes, and among other, Commodus *the Romane Emperour: and continuing his diſcourſe, he decipheretth the horriblenes of this paſſion in that, that he which is poiſoned with this humour hateth evẽ thoſe of his owne kinde: and that which is worſe, he grieveth at the proſperitie of thẽ, whom for their vertues he ought the more to reverence, which is notably prooved: as alſo that the brute beaſts are not ſa cruell and ſavage as is the envious man. And this is that which is contained in the firſt part, beeing plentifully enricked with fit compariſons and grave ſentences.*

In the ſecond, he ſetteth downe two remedies againſt Envie: *the firſt is, the contemplation of this life: in the other, that we ought to underſtand, that the graces & bleſſings of our neighbours are in ſuch ſort, by the bleſſing of God made proper vnto them, that others alſo reape ſingular commoditie by them: conſequently he comforteth thoſe who are ſpighted and envied, and draweth them into two ſingular conſiderations, which may breede in them a marvelous contentment: and in the ende by a moſt fitte compariſon, taken from a lawe ſometime in force among the Athenians, he ſheweth what an excellent counterpoyſon and preſervative God draweth out of this venemous humour, for the preſervation of ſuch as feare him and live vnder his obedience.*

THE

THE FOURTH BOOKE.

Againſt Envie.

THE fourth paſſion and vexation of the minde, whereof wee have purpoſed to ſpeake, is *Envie:* which we will briefly and ſummarily handle, for that it is a kinde of angrie and froward humour, and therefore hath a great affinitie and coherence with the paſſion going before, as generally there is among all vices; which (as *Plutarch* ſaith) are like vnto a great number of hookes ſo tied and hampered together, that it is impoſſible to part them. Whereby it commeth to paſſe, that ſuch as are prodigal, are alſo covetous; ſuch as are raſh & headie, are likewiſe fearefull and cowardly, and that, when they ſhould be valiant and hardie. Notwithſtanding though *anger* and *envie* doe agree in many points, yet doe they alſo differ in many other things; and the one is farre worſe then the other. For he that is angrie may have ſome colour and ſhew, and ſome iuſt occaſion to moove him thereto: as when we ſee God diſhonoured, his word deſpiſed, *Chriſt Ieſus* blaſphemed and perſecuted, charitie neglected, Innocents oppreſſed, youth lewdly inſtructed, all eſtates corrupted, all Diſcipline and good order ſuppreſſed and aboliſhed, ignorance exalted, knowledge diſcountenanced, flatterers, covetous, and ambitious men honoured, and the vertuous and well diſpoſed diſgraced, and (as fooles and idiots) ſent home and diſcharged of their offices, lawes ſubiect to force and violence, & reaſon wholly captivated by affection, the fire in Gods houſe, the woolfes in his fold, the bore in his vineyard, his ſpouſe in the ſtewes, and they who ought to looke to theſe things, either ſo dumme that they cannot, or ſo careleſſe that they wil not looke for the redreſſe of ſuch inconveniences. When as we ſee everything thus confounded and diſordered, and that vice hath exalted

In his treatiſe of envie.

Wherein anger and envie differeth.

Iuſt occaſions of anger.

exalted her ſelfe in ſuch triumphant manner, placing her ſelfe, as it were, in a throne of maieſtie, and with great pride treadeth vertue vnder her feete, tugging and haling her by the haire as a poore captive ſlave: ſhall wee not then have iuſt cauſe to be angrie, and (as the Poet ſaith) to be madde with reaſon?

But it is not ſo with *envie*, for that can not pretend any coulerable ſhewe, but if we be envious, it is at the happie and proſperous eſtate of an other, for which we ſhould rather reioice and praiſe God. And this is the reaſon that *Bion* the Philoſopher, meeting on a time with an envious man, demaunded of him, whether hee was vexed and tormented with the proſperitie or adverſitie of his neighbour: giving vs thereby to vnderſtande, that the nature of this curſed and diabolicall paſſion is, to repine at the happie ſucceſſe of an other, and to ſorrowe at his ioyes, and (as the Poet ſaith) to pine away, when we ſee our neighbors children proſper, his beaſtes fatte, and his fieldes fruitefull and loaden with plentie of corne. VVhereby wee may eaſilie perceive, howe much more deteſtable it is, then the other paſſions, which may pretende ſome ſhew, though not altogether to excuſe them, yet in ſome ſort to cloake and colour them.

The pretext of the paſſions of the minde.

Covetouſnes alledgeth the hardnes and miſerie of *povertie*, the multitude of children, the ſmall charitie and reliefe among men, the diſeaſes and afflictions which ordinarily happen among them, without the hope and expectation to be ſuccoured by any other friend then by money.

Ambition pleades that men are in no account at this day, if they be not in honour and credit, as alſo being able to pleaſure and profit our friends, we purchaſe vnto our ſelves love & good liking of them, or in hurting our enemies, we make our ſelves redoubted of them, by overthrowing their practiſes and endomaging them ſelves.

Choler ſheweth the greatnes and indignitie of iniurie, the ingratitude and infidelitie of him that offered it, the ſuſpition, diſhonour, and diſgrace that may enſue by diſſembling it, the example of iuſtice, and the ſeveritie which is requiſite to repreſſe iniuries, and to bridle the outragious offendours.

Pleaſure alledgeth his ſweetnes, and that wee muſt paſſe our youth merilie, as alſo the ſeaſon of the yeere, the time, the opportunitie

tunitie and the companie, which draweth vs on to recreate our ſelves, and that it is a very civill and gentlemanlike thing, to ſpende luſtily at great meetings: and contrariwiſe that it is a clowniſh and mechanicall manner to be niggardly, and never to come in companie.

Feare and cravinlineſſe ſheweth what daunger there is in haſtie and raſh proceeding, and that it is farre better to goe on ſlowly, thereby, as it were, to ripen our buſines, then by thinking to make haſt, and by taking of it to ſoone, to make it naught, and ſhrinke afterwards.

And to be ſhort, as our fleſh is very ſubtill and ingenious in that which appertaineth vnto it, ſo we have no paſſions but wee have ſome ſophiſticall and ſlender reaſons to maintaine and iuſtifie them in ſome ſort, except it be *envie*, which beeing accuſed, hath nothing to ſay for it ſelfe. And wee ſee that many men that are feareſull, given to pleaſure, covetous, or ambitious, will confeſſe ſo much; but hee that is envious dare not diſcover him ſelfe, for that this paſſion is ſo loathſome and vnſaverie, that it offendeth who ſo ever ſmelleth it.

Every vice hath ſome excuſe ſave envy, which ſhould make them the more aſhamed which are infected with it.

And there is great reaſon, why it ſhould be ſo: for all the other proceede of the corruption and diſeaſe of our nature; but this proceedeth of a malicious and perverſe diſpoſition of our wills. The others are oftentimes ſo greatly tempted, that though they yeelde, yet they deſerve ſome pitie and commiſeration. But this *envie* is not tempted, but with the bleſſings and benefits of God. For as *Chriſt Ieſus* ſpeaketh in the parable, the eye of the envious is evill, becauſe God is good: and therefore he deſerveth greater condemnation, then he that is impatient, when he is in affliction, for that oftentimes he is ſcourged by the heavie hand of God, and that in very rigorous manner, in ſuch ſort that it is hard, nay impoſſible by reaſon of the vehemencie, or rather furie and rage of his afflictions, to keepe his heart and bridle his tongue, that the one doe not conceive, and the other pronounce great blaſphemies.

A compariſon betweene envie and the other vices.

Math. 20. 15

But what can an envious man alledge for him ſelfe but this, that God is to good, to mercifull, to liberall and to bountifull towards his creatures, in giving to one ſo great ſtrength, to an other

The curſed and horrible obiect of the envious.

ther ſuch riches, an other ſuch health, to an other ſuch friends, to an other ſuch knowledge, to another ſuch honour, to an other ſuch favour and credit, and generally to all ſufficient to be contented therewith? for he reſpecteth nothing elſe to torment him ſelfe withall: as alſo on the contrarie when he reioyceth, it is for ſome lamentable and heavie matter, as when he ſeeth diſcorde among friends, iealouſie between man and wife, his neighbours houſe on fire, his children licentiouſly given, his ſervants ſteale and runne away, his time loſt, his goods waſted in ſuch ſort that al is ſpent, & he brought to beggars ſtate: in theſe & the like miſeries, the envious man reioyceth: he never laugheth hartely but when he ſeeth others weepe, nor ever weepeth but when he ſeeeth others laugh: he is healed by the diſeaſes of his neighbours, and raiſed vp by the death and deſtruction of other men.

His compariſons for this purpoſe.

As we ſee among beaſts ſome feede vpon venim, and others vpon carrion; ſo doth the envious man fatte himſelfe in the loſſe, povertie, miſerie, death, and deſtruction of his brother. *S. Baſil* in one of his Homelies, doeth very fitly compare them vnto flies; for as they leave the ſound parts of the body, and light vpon the corrupted & putrified parts thereof, and take ſuch delight in the matter & filth, that it is hard to keepe them from it: ſo likewiſe an envious man taketh no pleaſure in all the other parts of a mans life, but onely in that which is diſeaſed and corrupted.

The envious man is enemy to God and men.

They are like vnto *Timon* of *Athens*, enemies to men, and vnto whatſoever appertaineth vnto their owne proſperous eſtate, and alſo haters of God and of his glorie. For whatſoever he hath made in this world to manifeſt his goodnes, and by this meanes to allure and drawe his creatures to honour him, is moſt odious and diſpleaſing in their ſight. Wherein they ſhew themſelves to be the children of the devill, and make manifeſt that they are his heires and ſucceſſours, in the hatred which he hath born from the beginning, as well to the honor of God, as to the health, wealth, and proſperitie of men, which are the very notes and tokens whereby they are knowne that are of his race and familie. And who can ſufficiently expreſſe howe farre they are from all charitable affection, in that nothing grieveth them ſo much as to ſee God honoured, and men profited, as to ſee God raine downe the *Manna* of his heavenly benedictions, and men

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to gather it vp and enioy it.

Proofes of that which hath bene ſpoken by examples.

And to the ende, that this may the more liuely appeare, let vs conſider a little what was the cauſe of the hatred that *Cain* bare towardes his brother *Abel*. God (ſayeth *Moſes*, was pleaſed with *Abels* offering: which his brother perceiuing, was by and by pale, ſorrowfull, and ſadde: as if by his countenance, hee would diſcouer his mallice and hatred, which hee had inwardly conceiued in his heart, which was ſo great, that hee coulde not bee ſatisfied, but with his brothers life, as hee had euen from the beginning reſolued with him ſelfe. Beholde what occaſion this poore innocent man had giuen vnto the other to doe him ſo great harme? whereof was hee culpable? ſurely of nothing, but onely this; that God loued and fauoured him, and to declare vnto all men the fauour hee bare vnto him, hee had accepted of his prayers and ſacrifices. 1. Cain. Geneſ. 4. 5.

What was the reaſon that the hie Prieſtes, *Scribes*, and Phariſes bare ſuch deadly hatred vnto Chriſt Ieſus, which they ſhewed during his life, by opprobrious wordes, iniurious deedes, and many outragious dealings: continuing them ſo fiercely, and that after his death, that they endeavoured by all meanes to extinguiſh the memory of his name, and to baniſh ſuch as ſhoulde but mention it, or that woulde in any manner or ſort whatſoeuer fauour and defend his honour? What had hee done that did ſo offend them, or might iuſtly prouoke them to ſuch anger? Hee made their blinde to ſee, their deafe to heare, their lame to goe, hee healed ſuch as were ſicke of the palſie among them, hee cured ſuch as were poſſeſſed with wicked ſpirites, hee raiſed vp their dead, he found out that which was loſt, that which was weake hee comforted, hee healed the broken, hee inſtructed the ignorant, and called ſinners to repentance, to the ende that they, acknowledging their faultes, might obtaine pardon: hee comforted the afflicted, and in a worde, hee was the hauen and refuge of all ſuch as were toſſed with the waues of miſerie, and as it were, the ſtore-houſe of all the graces, fauours, and bleſſings of God, which are expoſed indifferently vnto all men. Beholde 2. Of the Scribes and Phariſes.

nowe the faultes hee committed, and the cauſes whereby they were ſo eagerly bent againſt him. Wherein we may euidently ſee, that there is nothing that more offendeth the enuious, then to be good, and that the greateſt fault among them is to be vertuous, to be in fauour with God, and to haue a good opinion among men. Whereupon *Themiſtocles* was wont to ſay, that the reaſon why no man enuied him, was, for that he had done nothing worthy commendation. *Diogenes* in like manner, hearing one complaine that hee was hated and ſpited of others, counſelled him, that (to reuenge himſelfe) he ſhould ſtill continue to be vertuous, as the beſt meanes one can haue to puniſh ſuch enemies, whome hee tormenteth, and, as it were, racketh more by his good conuerſation, then by all other iniuries whatſoeuer he can offer them.

It is a very ſtraunge thing to conſider the hatred and malice that the enuious man beareth to vertue, and how hee is grieued when hee ſeeth it ſhine, as it were, in his neighbours. For albeit that it be profitable and commodious for himſelfe, and that he reape great fruite thereby: notwithſtanding hee is not contented therewith, but had rather loſe the profit he enioyeth by this meanes, then to ſee the other enioy the praiſes and commendations which he deſerueth. Which we may ſee by the Phariſees, who continually ſpake maliciouſly of the doctrine and miracles of our Sauiour Chriſt Ieſus, not for that they were hurtfull or vnprofitable to them, but onely to depriue him of the good opinion that the people had of him, by reaſon of his workes, and to defraud him of the honour that was due vnto him.

3. *In the example of* Saul.

Who reaped all the commoditie and profit of the wiſdome and prudent gouernment of *David*, of his valiantneſſe, diligence, and dexterity, of his victories, and generally of all the happie ſucceſſe and proſperous euents in all his enterpriſes? was it not *Saul*? and yet for all that, he was ſo diſpleaſed herewith, that he had rather be ouercome himſelfe, then vanquiſh others by his meanes: and that in ſuch ſort, that he was not ſo much grieued with the domage and hurt that *Goliah* and his other enemies had done in his countrey, nor with the reprochfull wordes they vſed towardes him ſelfe: as hee was tormen-

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ted when he ſaw the daughters of *Iſrael* ſing ſongs in his praiſe ſeeing him returne with *Goliahs* head vpon his ſpeare. What an exceeding commodity and profite was it for *Iacob*, his children, and whole family, that God had purpoſed to aduance *Ioſeph* to ſuch honour and dignitie? for otherwiſe they had beene in danger (as in proceſſe of time it euidently appeared) miſerably to haue died with hunger and famine. Notwithſtanding they ſetting behinde them all the pleaſure and commodity which they might participate of, by their brothers aduancement, deſired rather, (through an enuious and malicious ſtomacke) to ſee their brother die, yea, and themſelues to kill him, and thereby endaunger them ſelues, their children, and their good father, then that (through the goodneſſe and bountie of God) he ſhould attaine vnto ſo high preferrement.

4. Of Ioſephs brethren.

By this, one may perceiue, that the enuious man is no leſſe grieued at the ſight of vertuous and well diſpoſed men, then is the Panther when he ſeeth the face of a man, which (as *Saint Baſil* ſaith) is ſo diſpleaſing in his ſight, that hee no ſooner ſeeth the picture thereof, but incontinently he rageth and indeuoureth by all means to ſpoile and teare it. It is true, that the enuious man doth neuer in ſuch ſort diſcouer himſelfe. But indeauouring to obſcure the honour of other men, hee vſeth ſome pretext and colour, and by all meanes ſeeketh to hide his malicious ſtomacke: as appeareth by the Iewes, who to cloake the ſpite and mallice they bare vnto Chriſt Ieſus, conuenting him before the iudge, ſomtime accuſed him that he was a blaſphemer, ſometime that he was a ſeditious fellowe, and a moouer of tumults among the people, and ſuch like accuſations, by this meanes the better to hide their owne cankred ſtomacke, to make him odious among the common ſort, and to prouoke the magiſtrate againſt him. Notwithſtanding though that the hatred and rancour, which the enuious bare towarde the vertuous, bee ſo coloured and disfigured, if it were greater then the enmitie which is betweene Egles and Dragons, or that betweene the Crowes and the Owles, the Cocke and the Lyon, the Boare and the Elephant, betweene whome

The nature of the enuious and their hypocriſie.

whome (it is reported) there is ſuch diſcord and hatred, that euen when they are dead their bloods will in no wiſe bee mingled together: ſo likewiſe enuie and vertue can in no wiſe agree. Hee that will be in fauour with the enuious man muſt needes bee vicious. For ſo long as God is good, (which is and ſhalbe for euer and euer) and that through his great and exceeding mercie, he ſhall beſtow many and great graces among his children, to enrich and beautifie them: and as long alſo as there ſhall be any in this world, who deſire to liue vertuouſly and honeſtly, this paſſion will alwayes remaine in the deuill, and in the heart of all ſuch, as are in ſlauiſh eſtate and condition vnder him, gnawing them continually, and feeding vpon them as an impoſtume or filthy vlcer. By reaſon whereof the auncient Philoſophers haue likened vertue to the ſunne. For as the heate thereof ſofteneth waxe, and hardeneth the myre: ſo likewiſe vertue reioyceth and comforteth the good, and grieueth the wicked, conſuming and waſting them by little and little, and ſo at length pineth them away with ſorrowe and griefe, in ſeeing good men floriſh in wealth and proſperitie.

Enuie continueth alwaies.

It is like vnto the moth in the garment, the worme in the tree, the ruſt on the iron, which firſt conſume thoſe things that haue ingendred it. And this is the reaſon, why that *Agis*, vnderſtanding that in *Sparta* there were many great and enuious perſonages, anſwered, that hee was ſorie to ſee them ſo vnhappie, as that they could not reſt contented with their own ſorrowes and afflictions, but the more to vexe and torment themſelues, they muſt be grieued at the proſperous and fortunate eſtate of other men.

Fit compariſons to proue that envie conſumeth it ſelfe.

Enuious men (as the olde ſaying is) are not onely like vnto vipers, in that they be alwaies full of poyſon, but alſo for that neither the one nor the other can bring foorth their young ones without killing them ſelues: and they differ in nothing but in this, that when as the young vipers are hatched, the old preſently die, whereas malicious men conſume by little and litle, as men pyned in priſon, or waſted with a long ſickneſſe.

Seeing

Seeing then, that this is ſo dangerous and pernicious a vice, wee ought moſt carefullie to take heede of it, and to abandon it, by all poſſible meanes: imitating herein the examples of magnanimious and heroicall mindes, who haue by all meanes honoured and countenanced vertue and honeſtie in whomſoeuer they found it. When as *Eldad* and *Modad* began to prophecie in the hoſt of *Iſrael*, a certaine young man beeing iealous of his maſters credite, and fearing that his name ſhould be greatlie obſcured, came and tolde *Moſes*: and *Ioſhua* counſelled *Moſes* to put them to ſilence: but in ſtead of following *Ioſhuas* counſell, hee praiſed and magnified God, and brake foorth into theſe ſpeeches, *O that all the people did ſo*: giuing thereby to vnderſtand, that wee can not conceiue in our mindes, much leſſe expreſſe in wordes, howe happie that lande ſhould bee, whoſe inhabitants are repleniſhed with the knowledge of God, and ſtudie continuallie to ſet foorth his praiſes. When as the diſciples of *Iohn Baptiſt* vnderſtoode that Chriſt alſo baptized, beeing mooued with a like affection, came vnto their maſter, and tolde him of it, and further, that many went after him to heare his doctrine, was hee angrie or malicious againſt him for it? no: but thereupon tooke an occaſion to giue him thoſe ample and great teſtimonies which are written in the *Euangeliſtes*, that he was the lambe of God, which ſhoulde take away the ſinnes of the worlde, that hee was the ſpouſe, that hee ſhoulde baptize with fire, and with the *holy Ghoſt*: that hee was not worthie to vnloſe the latchet of his ſhoe, that him ſelfe muſt decreaſe, but hee muſt increaſe, to the ende, that by this meanes his Diſciples might vnderſtand his authoritie, and learne wholly to depende vpon him. Were the Apoſtles enuious, when they vnderſtoode that *Paul* was called vnto the ſame dignity that they were? Was there any contention among them when they met, for their place, for the chaire, and ſuch like preheminences, wherewith ſome Cleargie men are ſo buſied in their aſſemblies, and that often times with ſuch earneſtneſſe and bitterneſſe, that it hindreth their conſultations, and that in ſuch ſort, that they neuer meddle with that for which they aſſembled? though hee were the leſt among

Examples of many excellent mē, who haue bene void of all enuie.

Nom.11.27.

1.Moſes.

2.Of Iohn Baptiſt.

Matt.3.11. Mark.1.7. Luk.3.16. Ioh.1.16.

3.the Apoſtles.

mong them, and as one borne out of ſeaſon, yet did they not thruſt him downe to the loweſt place, as wee vſe to doe ordinarily thoſe, who come laſt, but acknowledging the graces and giftes of God in him, they friendly and courteouſly receyued him into their company comming to *Ieruſalem*, and gaue him the right hands of fellowſhippe, as it is in the Epiſtle to the *Galatians*. Was he himſelfe alſo envious, for that God had giuen vnto others ſo great faith, ſuch knowledge, compaſſion, and many other ſingular vertues? wee may ſee as well by the hiſtory that *Saint Luke* hath written of his life, as by the Epiſtles which he wrote vnto many Churches, the great zeale and deſire he had, that all other ſhould be equall in giftes and graces vnto him: and that he was, as it were, ſo raviſhed with this affection which hee bare towardes his brethren, that to ſaue them, he wiſhed himſelfe accurſed. But where ſhall wee finde a more notable example, then that which is propounded vnto vs in the perſon of the ſonne of God, who hath communicated vnto men all the giftes and graces, which hee hath receiued of his Father, and hath deuided with his brethren, his obedience, his iuſtice, his innocencie, his life, his inheritance, and whatſoeuer hee had beſides, without reſeruing ought to him ſelfe, ſauing onely the glory thereof and the paine to diſtribute them? and further, to make vs partakers of his honour, hee hath made vs the children of God, Kinges, Prieſtes, and Prophets as well as himſelfe: he hath placed vs at the right hand of God his Father, he hath ſet vs at the table in his kingdome, hee hath made vs iudges of the worlde, he hath made vs fleſh of his fleſh, bone of his bones, one bodie and one minde with him: and the better to ſhewe how greatly he deſireth to be equall with vs, and how farre he is from all enuy and mallice, hee hath not onely conformed himſelfe like vnto vs in thoſe things aboue mentioned, but alſo the better to reſemble vs, he hath participated of all our infirmities, except ſinne: for he ſuffered hunger and thirſt, cold and heate, yea and death it ſelfe as well as we.

4. S. Paul the Apoſtle

Rom. 9. 3.

What man is there, who conſidering the great humili-

tie,

tie, charitie, and puritie of heart in our Lorde and Sauiour, and that towardes all the world, deuiding as it were, and that ſo liberally, ſo great graces with other men, that can be iuſtly offended, if his neighbours and friendes be comparable vnto himſelfe in many commendable vertues? Where is the conformity wee ſhould haue with the members of a mans body, among which there is ſuch concord and agreement that it is wholly without any emulation or enuy? for though that the figure, place, diſpoſition, vſage, and dignitie, be very different, conſidering the partes, yet doe wee neuer ſee them diſagree, and ſpite one at another, either for the health, quietneſſe, comelineſſe, or perfection of the other, or that one reioyceth in the others imperfection. Where is that vnitie of minde and heart, which hath beene ſo recommended vnto vs by the writings and bookes of our auncestours? or where is that readineſſe and promptitude one towardes another, according to the abilitie that God hath giuen vs, for the employing of ſuch giftes as wee haue, to the common vtility of the Church, if wee grieue at the graces that God hath beſtowed on vs? Where is that bleſſing wee ought to giue vnto our neighbours, when they are at their harueſt, in ſaying, the Lorde proſper you, wee wiſh you good lucke in the name of the Lorde? Where is that Chriſtian charitie, that ſhould bee without mallice and enuie? Where is that faith that ſhould appeare and bee made manifeſt by our tender affection, and the loue wee owe vnto our enemies, ſeeing it is ſo little towardes our friendes, and yet that little is corrupted and ſtayned, as it were, by a ſecrete kinde of enuie, that wee beare towardes them, when we ſee them proſper, and that God hath aduanced them in honour and dignitie aboue our ſelues? Where is that communitie, (I doe not meane that confuſed and Platonicall participation of all thinges) but that holy and Euangelicall ſocietie which ought to bee in Gods common wealth, which ſhould bee vnited and linked together with a moſt holy, a moſt perfect, and a moſt

The conſideration of the vnſpeakeable mercie of Chriſt Ieſus, and the duty we owe vnto our neighbours is the verie counterpoyſon of enuie.

firme and absolute band of friendshippe? and to conclude in a worde, how should wee haue any participation with God, or with Christ Iesus his sonne, if they haue taken so great paines, and haue beene so carefull to instill vertuous motions into mens mindes, and wee spite and grieue to see them godly and vertuously inclined?

Examples of the heathen, to shewe how farre many of them were from envie.

Lycurgus beholding the sheafes of corne after harueſt euenly deuided, tooke great delight to behold so great equalitie among neighbours. What a pleasure is it my friends (saith hee) to see the commodities of our countrey so euenly distributed, as though we were all brethren, deuiding our fathers goods by equall portions? What a shame ought it to be vnto vs at this present, & what a condemnation will it be at the day of iudgement, to see such amitie and brotherly affection among heathen men, and in vs, who carie the names of Christians, such hatred & vncharitable dealing, which sheweth that we are wholy possessed with spite and enuie.

2. Pædaretus.

Pædaretus one of the most honourable and worthy men of *Sparta*, labouring on a time to be chosen one of the nomber of three hundred, who were elected for the gouernment and rule of the citie, and being reiected, returned home to his house very merry: which the *Ephores* (who were the censours of the city, and the reformers of vices in their common wealth) vnderstanding, sent for him, supposing indeed that he had derided and mocked their partialities in elections: and demanding of him why he laughed and sported himselfe in such manner, seeing that hee should rather be sad, considering the disgrace that was offered him: he answered, that he could not but exceedingly reioyce, to consider that there were three hundred men in the citie better then himselfe, and more meete to gouerne, and be employed in the common wealth: giuing vs thereby to vnderstand not only that he was not ennious, but also that hee was exceeding ioyfull, that there were so many men better and more honourable then himselfe.

3. Alexãder the great. Plutarch in his treatise of flatterie & friẽdship.

Alexander the great, vnderstanding that there was a certain Grecian, who was an excellent runner, for that he himselfe was verie nimble and actiue, greatly desired to see him, and to runne with him: but perceiuing that in the course, the other did not

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ſtreine himſelfe, but as it were voluntarily ſuffered himſelfe to be outrunne, by reaſon he ranne with ſo great a perſonage: he was marueilous angry, and reprouing him for it, told him, that he was none of that enuious and malicious brood, who are alwaies diſcontented if they may not ouercome in euery thing, knowing very well, that the immortall gods, who did liberally beſtow their giftes and bleſſings at their pleaſure, doe not conferre all vpon one man, but diuerſly enrich diuers men, vſing therein a wonderfull wiſdome and counſell, by this meanes to bridle men, who naturally are fierce and proud, that they ſhould not contemne and deſpiſe other men, but that rather through a mutuall neceſſitie and want the one hath of the other, that they ſhould one ſeeke for another, conſeruing a ſociety among themſelues: the great ones to be ſerued by the ſmall ones, and thoſe that are in pouertie to be relieued by ſuch as are in wealth and proſperitie. The ſame prince beeing at another time preſent, and ſitting among many other great Lords to determine a controuerſie betweene *Theſſalus* and *Athenodorus*, two tragicall poets, touching their excellencie in the arte of poetry, and to giue the honour and price vnto him to whom of right it did appertaine, gaue his voice with *Theſſalus*: but perceiuing that the other iudges were not of his opinion, but contrariwiſe determined with *Athenodorus*, ſaide, that he would willingly haue giuen halfe his kingdome, ſo that the party with whome he had giuen his voice might haue had the victory, for that he would not haue receiued ſuch a diſgrace, as to be thought he had iudged of a matter he had no skill in. Notwithſtanding it was meet that the honour ſhould remaine vnto him to whom it was adiudged, and that it ought not to ſeeme ſtrange vnto *Theſſalus*, that he was not accounted the beſt poet, nor to himſelfe that he was not the wiſeſt among the Iudges, for that euery one can not haue the firſt place, and exceed in all vertues. Conſider the magnanimitie and heroicall minde of this great prince, and the malicious hatred, not only of ſome great perſonages, but alſo of meane gentlemen at this day, if their ſeruants or inferiours reprooue their iudgement and opinion publikely in any matter whatſoeuer, and we ſhall ſee a wonderfull difference.

If

Whereof it proceedeth that there are ſo many enuious men in the worlde at this day, & why Alexander was ſo magnanimious.

If (to proceede further) we would know the cauſes of this diuerſitie, wee ſhall finde, that vice and imperfection is the cauſe of enuie in the one, and that the great vertue of the other is the principall reaſon which maketh them to embrace, commend and recompenſe, whatſoeuer they found worthy of commendation in their times. In *Alexanders* time there was neither *Philoſopher*, *Poet*, *Oratour*, *Mathematician*, *Carpenter*, *Painter*, *Carver*, or any artiſan whatſoeuer that was excellent in his arte, whom he would not ſee and talke withall, whom he had not enriched and honored: yea he made ſome of them in great and goodly pictures of braſſe, the better to manifeſt in what reputation he had their vertue, and to encourage others to imitate them in their excellency. It were a hard matter to iudge whether he were more prodigall towards them of his heart in louing them, or of his tongue in praiſing them, or of his purſe in recompenſing them. For he ſpared none of all three: to one he gaue ten talents, to an other he gaue fifty, to an other an hundreth, to another a thouſand: in ſo much, that he had ſooner emptied *Darius* coffers, which were full to the toppe, then ſatisfied his owne deſires in giuing and rewarding. In like manner, to the captaines and valiant men of warre, of whom he might rather be ſuſpitious, and conceiue ſome ſecret enuy againſt them (for ſuch is the nature of all men for the moſt part, who profeſſe armes) he was ſo liberall, that none of them (all the time he was in the warres) euer did any memorable and famous act, but hee was worthily recompenced. For hee gaue them caſtles, cities, and kingdomes, and in a worde, ſo highly honoured them, that ſome of them were aſhamed to receiue ſo great rewardes for very ſmall peeces of ſervices, as they thought. And this great liberality and munificenſe towardes all men of quality whomſoeuer that he could heare of, was the cauſe, why that ſoone after his deceaſe, a certaine man (ſeeing vviſe men deſpiſed and die beggers, vvithout any reliefe) ſaide to a *Poet* named *Archeſtratus* (lamenting the time paſſed, and ſeeing ſo vvorthy a man in ſuch great diſtreſſe and vvant,) O (ſaith hee) that you had bene in the time of *Alexander*: for hee vvould haue

Plutarch in his diſcours of Alexãder

haue giuen you for euery verſe you make, ſome ſuch kingdome as *Cyprus*, or the kingdome of *Phœnicia*. This was the reaſon alſo why ſome compared his reigne to the ſpring-time: for that then the earth being moderately warmed by the ſweeteneſſe of the ayre, which is then cleare and temperate, bringeth foorth hearbes and flowers, and hatcheth the ſeedes which it hath receiued long before: ſo likewiſe *Alexander* drawing foorth the ſpirits by his liberalitie, which had beene kept in, and as it were hindred with the colde of the former ages, made his owne time ſo fertile, that ſince his reigne, there hath beene no age that hath beene ſo fruitfull.

4. of Alexander Severus.

Alexander Severus ſometime *Emperour* of *Rome*, imitating this worthie king, would bee acquainted with all the excellent Oratours and Poets of his time, and heare them verie often, and he tooke ſuch delight herein, that one day in the preſence of many great Embaſſadours, hee boaſted (as of a thing which hee gloried moſt in) that there was neuer a famous learned man in the worlde, who either had not talked with him, or wrote vnto him. Which ſurely is a worthie commendation for kinges, and ought to bee hereditarie, and as it were, the proper and true patrimonie of all great ſtates, who can not haue a more goodly ornament to beautifie themſelues, and ennoble their houſes, nor a more notable blaſon in their armes, to verefie their nobilitie, nor (to conclude) a more ſhrill trumpet to ſounde out their praiſes ouer the face of the whole earth, and to continue them vnto the ends of the world, then to be ſuch louers of vertue and knowledge, and to honour theſe giftes in whomſoeuer they find them.

Lampridius in the life of Severus.

Contrary examples of Princes, who haue hated vertue.

On the contrary, there is nothing that ſo obſcureth and defaceth their glorie, nor that ſo ſoone extinguiſheth their memorie, or that maketh them more abominable and deteſtable to all poſteritie, whenſoeuer they are mentioned, then when as they haue beene enemies to learning, and men of vnderſtanding. For who is there, that at this day abhorreth not the memory of the Emperour *Lieynius*

for

Euſeb.lib.8. cap.13. for the contempt he had of all good learning, and the hatred and mallice which he bare thereto, in that hee baniſhed all the learned men out of *Rome* in his time, terming them in deriſion the rattes and vermine of his Court. Whereat we neede not to maruell, conſidering hee was ſo ignorant and ſo fooliſh, that he could not ſo much as write his owne name: and Ignorance as we daily ſee is a deadly enemy to vertue.

2. Of Ateas. Plutarch in Apotheg. And what ſhall we ſay of *Ateas* the king of *Scythia*, who hearing one of his priſoners named *Iſmenias*, which was taken in the warres, play moſt excellently vpon a flute, and ſo delightfully, that euery man had great pleaſure to heare him, admiring and wondering at him as at a demy god, ſaide, that hee for his part had as lieue here a horſe neigh: ſhewing thereby, the ſcorne and mallice hee bare towardes the player, and the ſpite hee had towardes ſuch as heard him, and that the barbarouſneſſe of his minde and of his eares was ſuch, that it ſeemed the one was ſhut vp within his ſtable, and the other fitter to heare an Aſſe bray, then the Muſes ſing. One neede not to maruell (as I haue ſaide) though that ſuch a prince, nouriſhed in the deſarts and woods, like vnto a brutte beaſt, had ſo ſauadge a minde, and that hee ſo little eſteemed knowledge and vertue, which were wholly vnknowen vnto him. But it would make a man wonder, that among the *Greekes* and *Romanes*, who would needes bee accounted ciuill, and reputed of all other nations barbarous in reſpect of them ſelues, there ſhould be any ſuch rudeneſſe.

3. of Dionyſius of Syracuſe. *Dionyſius* the tyrant of *Syracuſa*, through a ſpitefull and malicious hatred, ſet that famous *Poet Philoxenes* to worke in the mynes, for that hee being commaunded to correct a certaine tragedie, which the tyrant had made, finding euery thing amiſſe in it, wholly defaced it from the one end to the other: wherewith the tyrant was ſo ſpited, that he condemned him to as grieuous a punishment, as to be a ſlaue in the Gallies.

4. of the Emperour Adrian. *Adrian* had many goodly and commendable partes in him, and was one of the beſt furniſhed with knowledge and vnderſtanding of all the Emperours of *Rome*: but this was all obſcured with the hatred that he bare vnto all them, who

were

who were renowmed for their skill in any arte whatſoeuer. Which indeede was ſo extreme, that hee coulde not endure that any man ſhould read any bookes in *Rome*, but thoſe of his making: or that any artificers, eſpecially painters and grauers, ſhould be accounted better then him ſelfe: ſo that to ſatisfie this his malignant and envious paſſion, hee expelled *Favorinus* and *Dionyſius Meliſſus*, who had offended in nothing but in this, that for their excellent knowledge in all humanitie, in painting and grauing they were accounted the moſt notable of all other. Nay he did worſe, for when as the Emperour *Trajan* was about to builde a certaine houſe for the exerciſe of muſicke, and that there was ſome difference betweene him and *Adrian* for the placing of the ſtayres: the maſter workeman ſeeing the opinion of *Adrian* to bee without all reaſon, and that notwithſtanding hee would needes maintaine it againſt the Emperour and all other the chiefe workemen which were there, was compelled to ſay, the better to repreſſe his preſumption, that if hee had no better skill in painting then in making of ſtayres, he was not very skillfull, or (as *Dion* reporteth it) that hee might goe paint hoppes. He diſſembled this thing for the time, as though he had not heard it: notwithſtanding, hee was inwardly ſo offended and ſo vexed, that his opinion was reiected as well of the maſters of the arte as alſo of the Emperour, that afterwardes he (comming to the Empire) put the poore man to death, for no other cauſe but this, that he would not yeeld vnto him, in that vvhich was moſt vnreaſonable and contrarie to knowledge.

5. The greateſt example of enuie in Commodus, written by Dion, Lampridius, and others.

Although theſe former examples bee moſt execrable, yet are they nothing in compariſon of that of the Emperour *Commodus*, vvho notvvithſtanding his education and bringing vp by the moſt famous and wiſe men, which vvere in all the vvorld, and the diligent care of his father *Marcus Aurelius*, the wiſeſt and moſt vertuous prince that euer was, and the goodly patterne of honour and vertue, vvhich vvere ſet before his eyes in the examples of fiue Emperours his predeceſſours: and finally the graue and

and wiſe admonitions, which hee had dayly of the truſtie and faithfull counſellours of his late father, was notwithſtanding ſo vicious, and ſo vnruly in all his actions, that hee exceeded all his predeceſſours and ſucceſſours in miſchiefe, and eſpecially in enuy, which was in him in moſt abundant maner, which may euidently appeare if we conſider two or three of his actes. When it was tolde him that *Mamertus Antonianus* was very like him in proportion of bodie and magnanimitie of minde, hee cauſed the party that tolde him this, forthwith to bee ſlaine, and likewiſe within a little after, hee murdered his couſin *Antonianus*, alledging, that it beſeemed not any man in the worlde to compare him to another, much leſſe to reſemble him. And it is further reported of him that he poiſoned *Sulpicius Craſſus* the Proconſul, *Iulius Proculus*, and *Claudius Lucanus*, who were the gouernours of *Aſia*, for that hee vnderſtoode they were honeſt men, gouerning the countreyes vnder their charge prudently and iuſtly. But the moſt infamous and wicked part of all other reported of him, is, that of the fourteene or fifteene Romane gentlemen, who were ſporting themſelues vpon the bridge of *Tyber* (for hee paſſing that way and meeting with them, demanded of them what they were talking of: whereto they anſwered, that they had beene diſcourſing of that worthy Emperour *Marcus Aurelius*, who after his death had left an euerlaſting ſorrowe to all poſteritie, for the loſſe of ſo good and vertuous a prince) for which, without any further proceſſe of Law, hee cauſed them to be throwen into the riuer, ſaying, that no man could ſpeake well of his father, but he muſt needes ſpeake euill of him.

No ennie in any other creature but in man who hate one another.

Who is there, that abhorreth not ſuch men, and that hearing ſuch mortall hatred, is not aſtoniſhed to conſider that euer their ſhould be any ſuch creatures, though indeede their nature is ſo wicked and ſo corrupt, that there is no impietie whatſoeuer, which is not ſometime inherent in them: for the corruption of them is ſo exceeding, that there is no kind of miſchiefe, but they are ſubiect vnto it. There is no imperfection or vice whatſoeuer in other creatures, which man participateth

teth not of, and which is not common to him with them: and if there be any vice that man hath proper and peculiar to himſelfe, ſurely it is enuie, which is neuer found in beaſtes, for that they haue not the reaſon and vnderſtanding to diſcerne the happie and proſperous eſtate of others. Which is the cauſe that ingendreth hatred and enuie among men. And as there is no enuy but among men, ſo doe they alwaies vſe it one towardes another. We doe not enuie an Oxe for his ſtrength, nor a Peacocke for that he is more gay then wee are, nor Apes for their nimbleneſſe, nor ſerpents for ſubtilty, nor doues for their ſimplicitie, nor any other creatures for thoſe qualities that are in them. There is nothing but the proſperitie of other men that vexeth vs: and eſpecially of our friends, neighbours, kinred, equals and familiars. For we neuer enuie ſtrangers and ſuch as wee know not, nor the poore man euer enuieth the Prince: but the potter the potter (as the Prouerbe ſayeth) the fiſher the fiſher, the huckſter the huckſter, the marchant the marchant, the gentleman the gentleman, the ſcholler the ſcholler, the ſeruant the ſeruant, the young man the young man, the olde man the old man, the ſouldier the ſouldier, the Lawer the Lawer, the Doctour the Doctour: and to make ſhort, wee ſee that ſuch as ſhould vpholde and maintaine one another, either for their ſtate and condition, their yeeres, their neighbourhood, their kindred and acquaintance, are vſually ſet together by the eares through this curſed paſſion: and it breedeth commonly much debate betweene great perſonages if they bee neighbours, and diſſolueth the knotte of vnity betweene brethren, if they conuerſe long together.

And this appeareth notably in the examples of *Cain* and *Abel*, *Iſaac* and *Iſmael*, *Lot* and *Abraham*, *Iaakob* and *Eſau*, *Ioſeph* and his brethren, the *Apoſtles* of *Chriſt Ieſus*, the kingdome of *Iuda* and *Iſrael*, the *Turkes* and the *Perſians*, and in olde time the *Parthians* and the *Romanes*, among whome, there was neuer firme friendſhippe, nor ſure vnitie by reaſon of this curſed enuie, which euer brake the bandes that ſhoulde haue tyed them together. And

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Why God hath recommended vnto vs the loue of our neighbours.

it ſeemeth that this was the principall cauſe, why God in making a Lawe that one man ſhould loue another, there is a ſpeciall remembrance made of our neighbours, and ſuch as inhabite neare together. For though that of our ſelues without any commandement, we ought to loue them, by reaſon of the proximitie and acquaintance wee haue with them, and that therefore one would thinke, hee had more neede to haue commended, yea and commaunded the loue of ſtrangers: yet notwithſtanding conſidering that which wee haue ſpoken touching the perverſneſſe of our nature, which for the moſt part maketh vs to hate our neighbours, more then any thing elſe, hee hath eſpecially mentioned them in his Lawe, therein expreſſing the malicious and cankred cogitations of our hearts, ſeeing that wee are more ſauadge and cruell herein, then the bruite beaſts. For they being but a little acquainted and vſed together, doe liue quietly without moleſting one another: as we may ſee by cattes and dogges, who liue quietly together and ſeldome or neuer fight, vnleſſe it bee, when as the one know not the other. But the firſt that we will be ſcratching and clawing, if we may catch them, are either our neighbours, or our next kinsfolkes.

Beaſts not ſo ſauadge as man is.

A briefe ſumme of this firſt diſcourſe againſt enuy.

Enuy then, as we may ſee, among all other creatures maketh choice of man, and among men, of neighbours, and of them the moſt vertuous, againſt whome it oppoſeth it ſelfe without all diſcretion. For it ſpiteth all vertue and proſperitie whatſoeuer. And as we ſee all brightneſſe offenſiue vnto thoſe, who haue ſore and diſeaſed eyes, ſo likewiſe there is no light of the minde or vnderſtanding, which doth not grieuouſly vexe, and as it were gnaw the heart of the enuious, when as he conſidereth his neighbours honour and glory, thinking that his owne is wholly obſcured, as are the moone and the ſtarres by the ſunne ſhining. By reaſon whereof, euen as when we ſee our neighbours houſe which, by reaſon of his greatneſſe and ſtatelineſſe, bereaueth vs of the ayre and proſpect, we wiſh that either it were cleane pulled downe, or at the leaſt abated: ſo likewiſe, the enuious men woulde willingly, that the aduantage that their neighbours or familiars haue of them, were taken away, and their ſailes leſſened, for

that

that by their greatneſſe they thinke themſelves diminiſhed.

We have hitherto declared what manner of paſſion this Envie is, and howe farre it eſtrangeth vs from God, (whoſe image ſhould alwayes lively appeare in vs) and howe neere it coupleth vs with the devill. Nowe it remaineth briefely to ſet downe ſuch remedies as are convenient to avoide it, and withall the comfort and conſolation that God and vertuous men ought to have, when they are ſpited and hated. As concerning the remedies, *Saint Baſill* hath ſet downe two; the firſt is, that we diligently conſider the frailtie and vncertainetie of riches, honour, pleaſure, and other delightes of the worlde, which are ordinarily the cauſes of the hatred we bare towardes our neighbours. For if we repute them (as indeede they are) vaine and tranſitorie, and conſider with our ſelves the care, paine, danger, and diſpleaſure they drawe with them, we would rather pitie them who poſſeſſe them, for that they bring ſo much miſerie, then ſpite and malice them, for ſo ſhort and troubleſome a felicitie. After that *Dyoniſius* the tyrant was driven out of his kingdome, *Diogenes* meeting him on a time at *Corinth*, whither he was retired after his fall, in the preſence of many philoſophers, among whome he was ſporting after his accuſtomed manner, tolde him that nowe he beganne to ſpite and envie his eſtate, to ſee him live ſo quietly: meaning, that povertie, by reaſon of the reſt and quietneſſe wee have thereby, is more to be envied and ſpited then all the riches of fortune, which as lightning in vaniſhing ſuddenly, doeth nothing but dazell the eyes of the beholders.

The ſecond part which diſcourſeth of the remedies againſt envie, and of the comfort thoſe ought to have who are envied.

1 *The firſt remedie.*

Plutarch in the life of Timoleon.

The ſecond remedie is, that we conſider that the graces and giftes of our neighbours are common to the whole Church, and that it is given them not to the entent they ſhould be lordes over them, (for from God alone doeth every good gift proceede, and he ought to be reverenced for them) but as good and faithfull ſtewardes to diſtribute and devide them among ſuch as have neede of them. If we would thinke of this, wee ſhould have no great occaſion to malice them: but contrariwiſe we would thinke we were greatly bound to love them and their wiſedome, for that they take great paine to keepe vs, and to beſtowe vpon vs thoſe good thinges, which God giveth vnto

2 *The ſecond remedie.*

vs by their meanes, and if it happen that (as vnfaithfull maſters of an hoſpitals, who but too often robbe the poore men over whom they are placed) they will retain any thing vniuſtly, of that which God hath given them to diſpence vnto ſuch as have neede: yet in ſuch a caſe we ſhould be ſo farre from Envie, that on the contrary we ſhould exceedingly pitie ſuch poore thieves, which expect every day when the Iudge ſhould ſende them to hanging, by reaſon of their theft and robberies, and for that they have bene ſo vnfaithfull in their dealings.

A comfort vnto him that is ſpited. The firſt comfort.

Nowe as concerning the comfort that a man ſhoulde have that is ſpited: He muſt firſt hope, that if he perſiſt conſtantly in the ſtudie of vertue, it will daily ſo increaſe, that at the length it will weaken envie, and ſo diminiſh it by little and little, that in the ende it will quite exſtinguiſh it. For as we ſee the fire in the beginning caſt foorth a great ſmoke, which quickely vaniſheth away as ſoone as it is well kindled: ſo likewiſe vertue cauſeth great mallice and ſpite in the beginning, but if a man be conſtant and will not be diſcouraged, but burneth more and more in vertue and goodneſſe, in the ende he ſhall diſperſe them, as the Sunne beames driveth away the cloudes, in ſuch ſort, that at length we ſhall not knowe what is become of them. He muſt alſo comfort him ſelfe in that which *Saint Gregorie* hath ſpoken, that as God by a wonderfull and an vnſearcheable counſell hath accompanied our malladies, diſeaſes, loſſes, povertie, and all othen afflictions whatſoever with a kinde of compaſſion and naturall pitie, to the ende that our neighbours taking compaſſion of our infirmities, ſhould ſomewhat aſſwage the bitterneſſe of them, and by this meanes, as it were in ſome ſort, helpe vs to beare & ſuſtaine the burthen of them, ſo alſo that in thoſe particular bleſſings he beſtoweth vpon vs, he vſeth envious men as a meanes to bridle vs, that wee ſhould not exalt our ſelves too high, and that this preſumption, if it be not brideled, ſhould not be the occaſion of our ruine and deſtruction. For the two extremities (as *Ariſtotle* ſaith) doe prejudice as well the bodie as the minde. If one drinke or eate, ſleepe or labour too much, it hurteth the corporall health which can not be preſerved, but by a mediocritie in all thinges: ſo likewiſe may we ſay of the minde,

The ſecond conſolation.

minde, which ſurely is not in health, if it be either too haute, proude, or preſumptuous, or too baſe, lowe, and ſubmiſſe. To the ende then that it may be well diſpoſed, it muſt bee kept in a mediocritie, and, as it were, in a meane betweene both, to the ende that it may be ſtrong ynough to beare adverſitie, and ſo heavie, that it be not blowen away with a puffe of proſperitie, which is a verie difficult thing as we may daily ſee by experience, for we doe no ſooner thinke of adverſitie, but wee are by and by throwen downe and diſcouraged: and a little proſperitie will make vs carrie all our ſailes. And therefore God hath ſet envie on the one ſide, and pitie on the other, as it were two places to reſt on, in the high way, to the ende that if wee will exalt our ſelues in proſperitie, Envie ſhoulde bee readie to pull vs downe, and if wee be too much diſcouraged with adverſitie, pitie and compaſſion ſhould be readie to helpe vs vp.

What profit God draweth out of envie for the good of his children.

Wee may gather hereby that *God* vſeth envie, as thoſe of *Athens* vſed their Oſtrociſme, for by their Lawe and auncient cuſtome of the countrey they baniſhed the richeſt, and moſt renowmed men of their Common wealth, and ſuch as had borne greateſt offices, and by their prudent and wiſe mannaging of their affaires had gotten greateſt authoritie: not of a raſh or headie conceipt, or thorowe ingratitude, and a miſconſtruing of their good ſervices and famous actes, and much leſſe for any crime or fault committed by them: but onely by this meanes to moderate their greatneſſe, and to hinder them, that their ambition ſhoulde not growe to the height of tyrannie, and by this meanes to reſiſt it in the beginning, leaſt otherwiſe growing too great, the courſe thereof would not bee ſtopped without great trouble and effuſion of blood. In like manner *God* ſuffereth good and vertuous men to bee envied and vexed, not for any harme hee beareth vnto them, nor for any deſire he hath to puniſh them for their ſinnes committed, but onely by this meanes to keepe them from preſumption and pride, whereto we are verie much enclined, when as we conceive in our mindes, that we are better and more fortunate then other men.

And thus much haue I thought good to ſpeake touching the

remedies againſt Envie, after which, and that paſſionate humour of Anger, whereof we have diſcourſed in the third booke, it ſhall be requiſite to ſpeake of pleaſure, and of that vnbrideled affection, which we have in the diſordinate luſtes of the fleſh: to the ende we may rightly knowe what is vicious therein. For theſe two paſſions beeing placed the one after the other, thereby wee may the better vnderſtande each other, and in like manner the miſerie of our miſerable nature, which in divers things is ſo equally troubled and tormented.

THE

THE FIFTH BOOKE
of the tranquilitie and contentation of the minde.

AGAINST PLEASURE.

A briefe ſumme of the whole Booke.

Seeing that wee haue learned by euident demonſtrations and ſound proofes out of the worde of God, that this earthly life is but a pilgrimage, and (as it were) a way wherein we walke vnto a better life, that is to ſay, vnto the kingdome of heauen: it followeth then that we muſt ſo vſe our bodies and our goods, be it either for neceſſitie or for pleaſure, that both may further vs for the attaining of that heauenly place, wherein our true reſt and repoſe dwelleth and conſiſteth. Which we can not well doe, vnleſſe we vnderſtand the hinderances that vanitie caſteth in our way, to the ende that they being taken away, we may the more eaſely paſſe to the place whither we would. To helpe vs forward as much as may be, the Author diſcourſeth in this fifth booke of Pleaſure, *and eſpecially of that kinde of* Pleaſure *which we ought eſpecially to eſchewe: and the better to make vs vnderſtand his meaning, he deuideth* Pleaſure *into foure partes. The firſt ſort of* Pleaſure *is honeſt, good, and laudable, which in fewe wordes he paſſeth ouer, as hauing a purpoſe to ſtande longer vpon the other. Then he commeth vnto thoſe which are naturall, wherein he refuteth thoſe, who through too great auſtereneſſe condemne them as vnlawfull: conſequently he confuteth the Stoicks, and entreth into a diſcourſe of affections, and eſpecially of Ioy and Sorrowe: of which hauing ſhewed the right vſe, hee condemneth in the third place the Epicures and ſundrie other hypocrites, enemies vnto naturall pleaſures. This being done, he entreth into the examination of thoſe pleaſures which are vicious. Hee placeth in the firſt rancke the gluttons and the drunkardes, whoſe wickedneſſe he plentifully diſcouereth, and oppoſeth againſt them the frugalitie of our forefathers, whereof he ſetteth downe many notable patternes, and bringeth*

geth in many tragicall examples caused by these venemous pleasures. Then he maketh an invective against the excessive cheere vsed at tables, shewing the discommodities that these delicates bring both to bodie and soule; prooving withall that sobrietie both in eating and drinking is most necessarie for the preservation of this life, and the attaining of a better life: and that the diet of heathen men shall be a condemnation vnto Christians, whose faultes he likewise describeth. Next vnto this, he answereth such as preferre their taste before their health, and those who alledge they may doe with their own what they list: and other, who reprehend custome, and such as blame the reformation of excesse, tearming it a curious and excesse novelitie; and this causeth him to paint out and set foorth in their colours, the vanitie and dissolutenesse of these times: and because it is but labour lost to preach vnto full bellies, who are not so quicke of hearing beeing full, as they are when they are emptie, he exhorteth Princes and magistrates carefully to looke to their offices: and to encourage them, he setteth downe many notable examples, as those of Moyses, Iosua, Ezechias, Iosias, Esdras, Constantine the great, many of his successors, and sundrie Kinges of Fraunce.

Nowe for that Bacchus and Venus are nourished by companie, and that when the bellie is full, the bodie would be at rest, (as the proverbe saith, and as experience teacheth) he entreateth of the second troupe of wicked pleasures, that is to say, whoredomes, whose mischiefe he discovereth, in that they bereave vs of our vnderstanding, kill the bodie and waste our goods, which is prooved by sound reasons, worthie examples, fitte similitudes, and choice sentences, annexing hereto an excellent treatise of the goodnesse of God towardes his children, when as he exerciseth them with crosses and afflictions, and to make these damnable pleasures more odious, he sheweth also what particular mischiefes ensue of them: as the brutishnesse and sottishnesse of such as are in slaverie vnder them, the separation with Christ Iesus, a renouncing of the love of God, to plunge them selves into a filthie puddle which maketh them madde, enemies of vertue and goodnesse, which is amplified at large: whereby wee may see that it is not without cause, that God hath declared that he will iudge whoremongers, and that such as wallow in that sinne have no parte in his grace and favour.

Having thus lively painted out the discommodities of this kinde

of

of pleasure, thereby to withdrawe some men, and to bring them vnto a better vnderstanding, he setteth downe certaine remedies. The first whereof is, as it were a table and a picture of pleasure, thereby to make it the more odious. The second containeth an enumeration of Gods iudgements against pleasure, and such as have bene voluptuosly given. The third sheweth the miserable ende of sundrie particular men. In the fourth he setteth downe what punishments God hath laid vpon Princes and Magistrates, who have favoured or supported such lewdnesse, not forgetting among other memarable stories, the daughters of Scedasus, and the destruction of the Lacedemonians. This being done, he setteth downe other testimonies, and bewaileth the miserable estate of many cities which are yet in flouri∫hing estate, and exhorteth Princes to reforme such disorders, setting downe the meanes howe to doe it, that is, that first they should reforme them selves, that they banish idlenesse out of their courtes, and abolish Tavernes out of their countries, and such other schooles of ryot, as also all other baites of lightnesse and dissoluteneſse. Finally, that they carefully take heede, that they keepe the trueth which teacheth men to know their sinnes, and imprinteth in their heartes a desire to live according vnto Gods lawes.

The last sort of pleasures are such as are vnprofitable and superfluous, whereof he setteth downe some, and consequently applieth foure remedies to heale them, who are overmuch infected with such vaine pastimes, as in the ende displease and hurte those which followe them. In conclusion he teacheth with what affection all vertuous men ought to vse the affaires of this worlde, and howe they shoulde employ their riches, and governe them selves.

THE

THE FIFTH BOOKE.

A diſtinction of the pleaſures which men enioy in this worlde.

AMong the pleaſures and delightes which men have in this worlde, ſome are holy and honeſt, as thoſe which we receive in the reading and meditation of the Law of God, in our obedience towardes him, and of the faith and hope we have in his promiſes, all which (as *David* ſaith) are more to be deſired then gold, yea then fine gold, & ſweeter then the honie and the honie combe. It is alſo a ſingular pleaſure to behold the providence, wiſedome and goodneſſe of God towardes his creatures, and to conſider howe every one of them, and every part of them are appointed to ſome good purpoſe, and ordained for the vſe, pleaſure, and profite of man: and likewiſe howe their beginning, continuance, eſtate, and ende is conducted by a wiſe and wonderfull order, and a moſt skilfull *Oeconomie* in every thing. In theſe pleaſures there is neither ſhame, ſorrowe, nor repentance, for every thing is holy, and there is no evill, vnleſſe it be that we are not greatly deſirous to fall into thoſe conſiderations, or els for that we be ſoone wearie of them. There are other pleaſures alſo that are naturall: as to eate when we are hungrie; to drinke when we are drie; to reſt when we are wearie, and ſuch like: by the ſweeteneſſe whereof, our good God, who is a ſingular lover of our welfare, would ſtirre vs vp to bee carefull of our ſelves. There are alſo ſome which are ſuperfluous and vnprofitable: as that which *Artaxerxes* tooke in riding in his litter thorow the fieldes, to grave and cut in wood triffling toyes, looſing his time about nothing, which every man ought to holde ſo precious, and eſpecially Princes, who may if they wil, alwayes employ them ſelves in matters of great conſequence, and whereof the charge is ſuch, that if ſo be they will diſcharge their dueties, they ſhall not have ſo much leyſure as to eate their meate, or take their reſt, vnleſſe they borrowe ſome of that time which ſhould be employed in publique affayres.

1 *Some pleaſures are holy.*

2 *Some are naturall.*

3 *Superfluous and vnneceſſarie pleaſures.*

There

4

There are alſo other pleaſures, which are wicked and vicious, which are tearmed by the name of carnall and worldly pleaſures, and theſe are they, whereof we purpoſe to diſcourſe at this preſent. *Wicked and naughtie pleaſures.*

As concerning the firſt, they are good and commendable, and we ought to deſire God to beſtow them vpon vs, and to account our ſelves very happie, if we may enioy them. As concerning ſuch pleaſures as are naturall, they are indifferent, and they are good or evill according as they are vſed. For when they are vſed moderately, with praier & thankſgiving, which are the two things that ſanctifie al things, & direct thē vnto their end, which is the health & good diſpoſition of the bodie, with an acknowledgement of the bountie & liberalitie of God, in the participation of his riches & mercies: in this reſpect they are moſt commēdable: ſo farre ought we to be from contemning or deſpiſing of them. Some there have beene who have beene too extreme in this: as he of whome *Euſebius* ſpeaketh, who ſeeing a poore traveller in *Egipt* deſire water, for that by reaſon of his great thirſt and extreme heat, he was able to travell no further, told him that he might be content with the ſhadow of a tree, which hee ſhewed him a farre off, by that meanes a little to refreſh him. As alſo he, who alwaies eate his meate ſtanding, and beeing demanded, why he would not ſit, anſweared for feare his bodie ſhould take any pleaſure. In theſe rigorous kindes of abſtinence, there is alwaies exceſſe, and oftentimes it is mingled with ſuperſtition. When as *Chriſt Ieſus* would miraculouſly feede the people, he commanded that they ſhould ſit downe before they were ſerved, to the ende that every one might take his repaſt with the more eaſe. His Diſciples alſo tooke their meate ſitting, as appeareth in many places of the Scriptures. Wee muſt not thinke wee diſpleaſe God, when as wee take our meate ſitting at our eaſe, without any great curioſitie. For he hath not made his creatures barely to profit vs, but alſo to delight vs: which may be very well prooved by the diverſitie of colours, which the earth affordeth, and by the ſweetnes and ſavour which it giveth to every particular, reſpecting therein rather the pleaſure and contentment of our ſenſes, then the nouriſhing of our bodies. Wherof we may inferre, that there whereas the ſuperfluitie which is vaine

How we may vſe lawfull pleaſures.

Againſt ſuch as are to auſtere in the vſe of naturall pleaſures.

The example of Chriſt Ieſus condemneth ſuch auſtirity

The diverſitie of Gods creatures may teach vs that we may vſe thē with moderate pleaſure.

vaine and vicious in any thing, is eſchewed, we ought not to reiect the honeſt pleaſure which we may reape of the creatures without any diſhonour vnto the Creator: ſeeing that in every one of them hee hath not placed both, without great reaſon and iuſt cauſe, but by this meanes making an ample and large demonſtration of his goodnes, he would giue vs occaſion continually to praiſe and honour him. Wherefore *Ariſtotle* iuſtly blamed them, who placed felicitie and vertue in this, to be without affection: ſhewing in deede that it lieth in the moderation of affections. Whereby he condemneth as wel thoſe who through their blockiſhnes and ſtupititie, are without al affection: as thoſe alſo who through an vnbridled & diſſolute life, let looſe the reyne, & follow their appetites whether ſo ever they will lead them. And out of doubt it is impoſſible, if we be not mooued with pleaſure, that euer we ſhould be ſtirred with griefe and ſorow: and who ſo euer they be that will haue ſuch flintie and braſen hearts, it is not likely that they are verie mercifull, though not withſtanding this is the principall vertue which men ought to haue, if they will be perfect and followe the example of our heauenlie father, vvho vvould haue vs (in the aduerſities which hee ſendeth either to vs or to our neighbours) haue ſome feeling of their ſorrowes, to the ende wee may bee patient in our owne griefes, and pitifull in thoſe of our brethren and acquaintance: on the contrarie, when as by his grace we or they proſper, that wee reioyce, to the ende to declare by our ioye, that we envie not the proſperitie of other men, nor bee proude of our owne good happe.

Againſt Stoikes and Epicures.

And what ſhould become of vs, if we were without all affection? Would there be a man that would applie himſelfe to any thing? for pleaſure and griefe doe rule all our actions, and there is no man, but either affecteth or eſcheweth things, for the one or the other, which God in creating and framing our natures hath ordained, and that ſuch affections ſhould ſerue our minds, as coches doe our bodies, to carrie them whether our deliberation, conducted by reaſon, doth carrie vs. For as wee ſee in the ſea, that if the windes blowe not, the ſhippes are conſtrained to lie ſtill, and cannot ſtirre from the place where they are: ſo likewiſe our nature, if all affections ceaſe, can not, nor ſhall not be able

able to turne either to the right hand or to the left, no more then if we were in a palſie, which taketh away the vſe of our whole bodie. And this is the reaſon, why *Plato* called them the ſinewes and ſtrings of our mindes, giuing vs to vnderſtand thereby, that they ſerue for the opening or ſhutting, lifting vp or preſſing dovvne: and generally for the mooving of euery part thereof, euen as the bodie is mooued and guided by the ſence: and further, that they are the occaſions of feeling, and almoſt of all the knowledge we haue, in ſuch ſort, that vve may iuſtlie name them (as *Plutarch* doth) the handles of Philoſophie, by the which children take hold, who would neuer loue it, nor the inſtructions it giueth, if they had not ſome ſparks, as it were, of ſome ſhame, deſire, reputation, ambition, pleaſure, or ſorrowe, which ſtirre them vp thereto: and they being conducted by reaſon, as it were, by a good ſchoolemaſter, are very vvilling to goe to ſchoole, and learne vvith all diligence.

Plato in Philebo.

Plutarch in his treatiſe of moral vertue.

But ſome man may ſay, that theſe affections are alſo the cauſes, that vve fall into many vices, and that if there vvere no loue, there vvould be no louers, no more then there vvould be couetous men, if there vvere no deſire of riches; vvhich may be confeſſed: and further, that by reaſon of the corruption vvhich is in our hearts and vnderſtanding, they rather prouoke vs to vice, then to vertue. But vvhat? muſt vve cut off the legge, becauſe it halteth, or the noſe becauſe it is oftentimes full of filthie matter? they vvho vvill take avvay all affections of nature, becauſe they doe allure vs vnto vice, doe as hee did, vvho maintained, that vve neuer ought to ride poſt, for that ſome oftentimes catch ſhrevvd falls; or that vve ſhould not ſhoote in a gunne or a bovv, for that both gunners and archers often miſſe the marke; or that vve muſt not ſing, for that ſometime vve fall into diſcorde. If a man be afraid leaſt he ſhould be drunke, and that the fume of the vvine ſhould aſcend vp into his head, and ſo diſquiet him, let him mingle his vvine vvith vvater, and thereby mitigate the ſtrength and heate thereof, and by this meanes hee ſhall prouide, not onelie that it doe not hurt him, but alſo that it profiteth him much, in that it quickeneth and cheriſheth him. So muſt vvee doe likevviſe if vvee feele our

A ſtoicall obiection.

An anſwer.

our affections over-ſtrong and forceable, to keepe them that they trouble vs not, and to temper them with reaſon, and not cleerely to extinguiſh them.

Sundrie fitte comparisons taken out of Plutarch in his disputations againſt the Stoikes.

Wee muſt herein followe the examples of quirries in the ſtable, who to rule and manage their horſes aright, doe not correct them for their agilitie, courage, and ſtomacke, but take ſpeciall regard that all be ſo well ordered, that they carie well, that they ſtop wel, curvet, or gallop the field, not as the horſes would them ſelves, but as their riders ſhall thinke good: or as wiſe & skilfull husbands, who having ſtore of wild plants or ſtocks, doe not plucke them vp by the rootes, and throw them into the fire, but rather tranſplant and graffe them, whereby that tartneſſe they have naturally, is ſweetned, and they ſo vſe the matter with a little husbandrie and skill that they vſe about them, that in the ende, of vnfruitfull plants they make very fertill trees, and not onely profitable, but alſo very pleaſant and delectable. So likewiſe, by the grace of God, there neede but little labour be beſtowed for the taming and ruling of our affections, and the taking away of this great vnrulines, which naturally we are poſſeſſed withall, and which ſhew it ſelfe ſo maſterfull in the beginning, and to make it in ſhort time as a young colt to be eaſilie bridled, and orderly governed by the rules of reaſon. And let not men ſay, that becauſe of our idlenes we will not husband them well, and therefore we ſhall not reape ſo great profit of them, as good husbands doe of their nurſeries: for who ſhall hinder vs to husband them, to digge them, to binde them, to water them, and to cut off that which is ſuperfluous from them, and ſo to vſe them, that we may gather ſtore of good fruit for our ſelves and for our neighbours?

A concluſion of this treatiſe of naturall affections, with a briefe declaration of the right vſage of them.

To conclude then this diſcourſe, we muſt not ſo reproove our naturall affections, as though they were evill or ſuperfluous, neither yet condemne deſire, or refuſe mirth, ſo we will keepe that meaſure which is commendable in all things. If God wil vouchſafe vs that grace and favour, that we may vſe them ſoberly, with praiſe and thankeſgiving: if he will not vouchſafe vs them, let vs notwithſtanding be content, and never murmure againſt his will, alwaies perſwading our ſelues, that he doth nothing but that which is good and wholeſome for vs. Let vs be alwaies prepared

prepared (as was *S. Paul*) to vse abundance well, if he will giue it vs: and in like manner to endure pouertie, when soeuer he will punish vs either by that or any other affliction. Let vs also think (to auoid all superstition) of that which the same Apostle speaketh, that bodilie exercise profiteth little, but that godlines is profitable for all things. Let vs not take so much ease, that vve should preiudice the health of our soules, neither yet so little pleasure, that we hurt the state of our bodies, following herein the examples of the auncient Churches. In which (as *Saint Augustine* saith) the Pastors did brotherly admonish those, who vsed too great austeritie, that they woulde imitate the counsell that *S. Paul* gaue vnto *Timothie*, which was to drink a litle wine, becausse his stomacke was weake, and to take heede that ouermuch abstinence, did not rather hurt then profit them.

Phil. 4. 12.

1. Tim. 4. 8.

An example of the ancient Christians.

1. Tim. 5. 23.

I thinke this exhortation is not greatly necessarie for these times, wherein fasting is better preached then practised, and men are more skilful in iudging of the differēce of wines, then of waters. For such as profesle them selues to liue more straightly then other, are notwithstanding so fat & lustie, that they are a byword amōg other mē. And to be short, daintie dishes are so multiplied, & mens tongues and tasts become so exquisite and delicate, that it requireth as much time to make a master cook, as to become a Doctor in the Law. Notwithstanding it is good to knowe howe we ought to vse euery thing, and how farre abstinence ought to extende. For as some men naturally are continually out of measure, and inclined to one extremitie or other, which are both naught, and many there haue beene which haue alwaies continued but too licentious: so also some there haue beene at all times so superstitious, that they haue made conscience to vse such thinges as GOD hath left free, and at their libertie.

The strange corruption of these latter times, wherin we turne naturall affections into vices.

An other dangerous extremitie of hypocrites.

And there haue bene but too many, who would make things that are common, particular to some men, and herein haue placed the greatest part of their holines: though that indeede (as we haue saide alreadie) naturall pleasures are indifferent of themselues, and especiallie beeing well vsed: and contrariwise that the abstinence from them, is farre more commendable, when as as GOD him selfe commaundeth it, and that herein wee con-

conforme our ſelves ioyfully vnto his will, and not vnto our owne fantaſies, which are often deceived, and doe eaſilie delude vs, if wee ſuffer our ſelves to be guided by them, or by any other thing then by the worde of God. And if it were ſo that all corporall pleaſures were evill, we muſt condemne them which continually are offered vnto our eies, by the light of the ſunne: as are the varietie of flowers, and infinite ſorts of colours, wherein we take great pleaſure and delectation: or thoſe likewiſe which we receive by the benefite of our eares, as in the ſpring time the ſweete ſinging of the nightingale, and infinite ſorts of other little birds, which are moſt delightſome and melodious: as alſo thoſe which we receive by our ſmelling, as the ſweetnes of roſes, violets, and many pleaſants fruits, which are ſo ſweete and and odoriferous, that the very delightſomnes thereof doe ſtirre vp our hearts and mindes towards God, to conſider his goodneſſe, and to make vs to love him the more. We muſt alſo by the like reaſon, condemne all ſuch pleaſures (if we condemne and eſchewe thoſe that wee enioy by the taſt and vſe of Gods creatures) wherwith we are nouriſhed. For we haue as great pleaſure & cõfort in thẽ as in theſe, or rather more. In like manner in winter we muſt not ſeeke for heat, nor in ſummer for ſhade, for that in either our bodies finde great pleaſure. Which beeing once received and approoved, it wil be ſo daungerous (conſidering that ſuperſtition is very fruitefull, and never ceaſeth without great paine, vntill it hath plunged the conſcience into ſome filthie puddle of impietie) that in the ende we ſhall thinke it vnlawfull to ſcratch or rubbe our ſelves, as ſome have done heretofore to lie in beds, or drinke in glaſſes.

Againſt ſuch as thinke by abſteining from naturall pleaſures, to become not onely more healthſome, but alſo more holy.

The concluſion of all this diſcourſe of natural pleaſures.

But leaſt I ſhould be to long, I will conclude in a worde. Let vs reſolve with our ſelves, that it is not ſufficient to doe our indeavour, that according to the example of *S. Paul*, and following his adviſe and counſell, we doe applie our ſelves to the perſons with whome wee live, and that wee transforme our ſelves in to them, though that their natures be oftentimes different and diſagreeing from vs: but alſo we muſt applie our ſelves to the ſodaine chaunces and fundrie accidents of this life, and keepe our mindes alwaies in one eſtate and condition, whether we be poore or rich: and as it is reported of *Ariſtippus*, that into what

Omnis Ariſtippum decuit color & ſtatus, & res.

houſe

houſe ſo ever he came, were it into the Kings pallace, or the beggars cottage, were hee in ſilkes, velvets, frieſe, or ruſſet, he alwaies kept a *decorum*, and a comelines in his behaviour, beſeeming ſuch a Philoſopher as he was. So likewiſe muſt we applie our ſelues, and learne to vſe all alterations and chaunges as they ſhould be: as well eaſe as labour, honour as diſhonour, povertie and riches, friendes and enemies, favour and disfavour, health and ſicknes, impriſonment and libertie, reſt and paines, ſorow and gladneſſe, without doing any thing that is vnfit for a Chriſtian, or not beſeeming our eſtate and condition. And in thus doeing, a man that ſhall moderately and wiſely enioy any honeſt pleaſure, as God ſhall give him occaſion, giuing thankes vnto him and acknowledging his goodnes, ought much more to be commended, then he that refuſeth this grace and favour, depriving him ſelfe of thoſe giftes, which God hath given and offered him. For he doth it either through contempt, ſuperſtition, or a deteſtable pride, thinking him ſelfe to be more wiſe in reiecting, then accepting the goodneſſe which GOD hath offered.

Here he entreth into the diſcourſe of wicked pleaſures.

We have now ſpoken ſufficiently of naturall pleaſures, and now we will handle other delights, and begin with ſuch as are naught and vicious: whereof ſome are touching the mouth and bellie, and ſome others not farre vnlike vnto theſe.

1 *Of drunkennes and gluttonie, the filthines of which is diſcovered.*

As concerning gluttonie and drunkennes, which are placed in the firſt ranke, they doe not onely make men like vnto beaſts, but ſurely they place them in a farre worſe eſtate and condition; for we doe not ſee them eate or drinke too much. And though that ſome times they exceede herein, yet it is not ſo exceeding that they ſtagger and reele, or be ſo ſwelled that their skinnes will not hold thē: as we ſee ſome men, who are no ſooner drunk, but they looſe the vſe of reaſon, and of al their other ſences, & do not onely forget their friends & ſervants, but alſo their houſes & their own ſelves. They are (as *S. Baſil* ſaith) like vnto images: they haue mouthes and ſpeake not, eyes and ſee not, eares and heare not, noſes and ſmell not, hands that handle not, and feete that cannot goe. And this is the reaſon why Chriſt Ieſus doth ſo earneſtly exhort his Diſciples to keepe them ſelves from drunkenneſſe and gluttonie, wherewith the heart is more charged then Luk. 21. 34.

the

Plutarch in his diſcourſe of eating of fleſh.

the ſtomacke. Whereupon *Heraclitus* a Philoſopher being demaunded, which of the ſences was the wiſeſt; anſwered, that which was leaſt waſhed or wetted with wine. Not that the wine is in fault, for that beeing moderately taken and with diſcretion, is very nouriſhing and wholeſome, and doth not onely cheriſh the bodie, but alſo quickneth the mind, as ſaith the Proverbe. All the matter then lieth in the vſage, which being done with moderation, is ſo profitable, that it ſerveth in ſteade of a medicine or a preſeruatiue. But if it be immoderate, it is a very poyſon, as *Cyrus* ſaide vnto *Aſtiages*, who demanding of him, why he would not drinke any wine, which was offered him in a glaſſe: for that (ſaith he) I thinke it is poiſon, hauing ſeene not long ſince, at thoſe bankets you made your friends, that there was no man which drunke wine, but within a little after, he became ſo weake and feeble, that he could not goe, and ſo blockiſh and dull ſprited, that he was vnfit for any counſell: which agreeth very well with that, which a certaine *Lacedemonian* anſwered to an other that demanded, why they liued ſo barely and niggardly in their Citie, and that among other things, they drunk ſo little wine. It is for that (ſaith he) we may conſult the better of our affaires, and leaſt if we ſhould buie too much wine, wee ſhould be conſtrained to begge our counſell of other men. And it is a very rare thing to ſee drunken men ſo well adviſed, as of them ſelves to aske counſel of other men. For they cannot be intreated to heare but with much adoe, though it be offered them: and when as any friende they haue doe tell them of any thing, they doe contrarie to their reputation and credit, they are either angrie with them, or els laugh at them. And this was the reaſon, why *Cato* the *Cenſor* was wont to ſay, that it was loſt labour to talke of vertue to the bellie, or goe about to perſwade it: for that it hath no eares to vnderſtand that which one ſaith, eſpecially if you goe about to bridle his deſires, or to rule his expences. Theſe are ſwine (as *Chriſt* ſaid) which deſire nothing ſo much as to fatte them ſelves, and then to wallow in their filth at their eaſe and pleaſure. For that (as *David* ſaith) they care for nothing in this world, but to fill their bellies. Behold now the ſtate wherein thoſe drunkards minds are, whoſe bodies ſurely are not much better in the end, if they proceed on as they begin. For by reaſon they

Xenophon in the firſt booke of the inſtitution of Cyrus.

Plutarch in his Apoth.

2 *The ſpoile both of the bodie and the minde.*

3 *They take away our reaſon & iudgement.*

Math. 7. 6.

Pſal. 17. 14.

They ouerthrowe the health of the bodies.

they ſurcharge and overlade their ſtomackes, and for that without any conſideration either of the quantitie or qualitie of their meates, they devoure whatſoever commeth next to hand as their appetite deſireth, it is impoſſible but that there ſhoulde follow many raw & cold humours, & that their bodies being filled with corrupt & putrified matter, ſome of thē become diſeaſed with the gout, other have the falling ſicknes, others palſies, others Apoplexies, ſome red eies, others rottē teeth, & ſome a ſtinking breath, & to conclude, their members & partes of their bodies become weake, and trembling in their ioyntes, and that in ſuch ſort, that one would iudge them to be the ſonnes of *Cain*, (as *Saint Baſill* ſaith) for that they are the inheritours of his paines and torments. And it is a wonder (as the ſame holye Doctor ſaith) that their bodies which are made of earth and clay being thus diſtempered, bee not wholly reſolved, and that falling by pieces they become myre and dirt. For there is nothing that ſooner extinguiſheth the naturall heate, nor that conſumeth the radicall humiditie wherewith it is nouriſhed, nor to be ſhort, that ſooner withereth the beautie, vigour, and ſtrength of youth, then exceſſe and gluttonie. And what is the cauſe that the diſeaſes and the medicines are ſo multiplied in theſe latter dayes, that beſide all the remedies and meanes which have bene taught in former times, and the moderne inventions for the preſervation of mens lives, notwithſtanding they are ſhorter and more fraile then ever they were? It is evident that the worlde fadeth apace, and that being nowe in his olde age, can not beget ſuch ſtrong and luſtie children as it did in his luſtie yeeres, and that the earth, which is wearie of bringing foorth, can not nowe yeelde ſuch ſavourie and wholeſome fruite, as it did in the beginning for the nouriſhment of them. Notwithſtanding, the principall and chiefeſt reaſon that we are ſo weake and ſo full of diſeaſes, and that in fourtie or fiftie yeeres we are ſo feeble and ſo broken, is our intemperance and riote, both in eating and drinking.

In his ſermon againſt drunkennes.

In former ages our fathers were in ſhewe but young ſtriplings at ſuch yeeres as we ſeeme nowe to be olde and decrepite, which may in parte proceede of the cauſes afore mentioned.

Of the vigore and ſtrength of our fore-fathers, and of the feebleneſſe of ſuch as liue in theſe dayes, and eſpecially of ſuch as liue at their eaſe.

ned. But eſpecially for that they were temperate, and obſerved a good dyet. And for proofe hereof, we ſee that artiſans in Cities, & laborers in the fieldes, though they lye abroad night and day, be poorely clad and ſparingly fedde, notwithſtanding they are verie healthſome, ſtrong, luſtie, and in good liking. Contrariwiſe, great Lordes, Idle monkes, and many other ſlouthfull friars, who are full fedde, complaine, ſome of the goute, others of the chollicke, this of the ſtone, and that other of the rheume, and every one ſo ſubject to death, and to be ſtopped vp with Apoplexies: in ſo much that a certaine olde father among them, vnderſtanding that one of his familiars, who ſupped with him the night before, was ſuddenly dead after his comming home, anſwered thoſe who tolde him the newes, that it was no wonder, for it was the ordinarie ende of Religious men. Whereof then doeth it proceede, that ſuch as are ſo daintily fedde, and eate of nothing but of delicate and fine diſhes, are ſo blockiſh, and ſo vnfitte for any good thing, ſo vnluſtie and lumpiſh: and that others, who are nouriſhed with wheaten bread, with water, cabbages, rapes, and turnops are ſo luſtie, and in ſo good plight? There is no man but may eaſily ſee, that the ſparing and frugall life of the one ſort with their painefull and laborious induſtrie, and the idleneſſe of the other with their ſumptuous and coſtly bellicheare are the cauſes of this diverſitie among them. Wherof proceedeth it in like manner that beaſtes, eſpecially ſuch as liue in woods at their libertie are ſo ſound, ſo ſwift and nimble, and that the fleſh of ſuch among them as are fitte to eate, is ſo ſweete and delicate? if not of the great and wonderful care they haue, to chooſe ſuch foode as is moſt agreeable to their nature, and to eate ſo much thereof as may be ſufficient for their nouriſhment? By this we may ſee, that there is nothing that more weakeneth our bodies, nor that ſooner corrupteth the good and wholeſome diſpoſition of them, then our exceſſive eating and drinking with all kinde of bellicheare and ſuperfluitie.

The originall of this weakneſſe and feebleneſſe.

The reaſon why wilde beaſtes are ſo ſound ond ſwift.

5

Gluttony & drunkenneſſe maketh a man vnfitte for any honeſt action.

Seeing then that both the bodyes and mindes of drunkardes, are in ſuch ſtate and condition as we haue before mentioned, it is not vnfitly ſaid of ſome of the auncient wiſe men, that their ſoules and mindes ſerve them for nothing, but for ſalt to keepe their bodies in ſeaſon, and to preſerve them from ſtinking and rottenneſſe.

rottenneſſe. And *Cato* ſeeing the monſtrous and huge belly of a Citizen of *Rome*, marvailed howe ſuch a man ſhould do any thing to the honour of the Common wealth, whoſe ſtrength and vigour of ſpirite was ſo diminiſhed by riot and exceſſe; which maketh men ſo vnfitte to deliberate and adviſe of any honeſt and profitable thing of them ſelves, or to put in execution that which ſhalbe maturely determined by others; that they are fitter to ſleepe then to watch, and more meete to ſitte in their halles with tables repleniſhed with daintie diſhes, then to take paines abroad in broyles & skirmiſhes. For this cauſe the *Ephori* (whoſe office in *Sparta* was like the Cenſors of *Rome*) being ordained to controll all ſortes, and to reforme whatſoever they ſaw amiſſe or diſordered in any; eſpying on a time one of their citizens in a common aſſemblie, more fatte then the diſcipline of their Citie would allowe of, commanded him preſently to avoide the company, ſaying that it was a diſhonour to their common wealth, a diſcredite to their lawes, and a ſhame for them ſelves, who were deputed to ſee them obſerved, that there ſhould be found ſuch a monſter in a common aſſemblie: and not content to do him this diſgrace, baniſhed him their countrie as an vnprofitable member. O Lorde, when ſhall wee goe before theſe poore infidels and heatheniſh creatures, ſeeing wee are yet ſo farre behinde them, and ſo vnwilling to imitate them in this their abſtinence, wherein they have ſhewed them ſelves to haue farre ſurmounted thoſe whome in theſe dayes among vs, woulde bee thought to make great profeſſion of ſobrietie? their publique banquets in their common halles were ſo well ordered, that they were vſually tearmed thorowout all *Greece*, the ſchooles of *Abſtinence*. And ſome called them by the name of ſcarcitie, for that there was no more meate, then was neceſſarily required for the nouriſhment of ſuch as came thither. In ſteade of all other daintes they had their blacke brothes, whoſe taſte maye eaſely be iudged by that which is reported by *Dyoniſius* the Tyrant, who beeing deſirous to taſte of ſuch a diſh, whereof hee had heard ſo great report, ſent for a *Lacedemonian* cooke, and commanded him to dreſſe him one of thoſe delicatie toothſome diſhes,

A worthie example of the Ephori, whereby Chriſtian magiſtrates may learne more ſeverely to puniſh gluttons and belligods.

The abſtinence of thoſe of Sparta ſet downe, to condemne the intemperance of Chriſtians in theſe dayes. Plutarch in the life of Lycurgus.

and charged him that he ſhould ſpare for no coſt whatſoever; which thing the Cooke perfourmed. But when it was preſented vnto him at dinner, and that he founde it fitted not his taſte, hee beganne to ſpit it foorth of his mouth and to caſt it away, and demaunded of his Cooke if this was the delicate meate of the *Lacedemonian* Kinges, of whome there was ſuch great and famous report: yea verily (ſaid he) and the reaſon why you finde it not ſo ſavourie in your mouth, is for that you eate not the ſauce with it, which is to exerciſe your ſelfe after the *Lacedemonian* manner before you taſte it. By this we may eaſely geſſe what this lickerous and daintie diſh was: as alſo of that which *Ageſilaus* one of their Kinges did among the *Tharſians*. For as he paſſed thorowe the countrie with his armie, the Magiſtrates and principall officers among them, in token of their gratefulneſſe for the benefites they had received by him, and his favour towardes their Common wealthe, ſent him great ſtore of all ſortes of fruites, plentie of veniſon, meale and cakes, and many other rare dainties that they had in ſtore, and great aboundance of ſtrong and delicate wines which were made in their countrie: which after he had verie thankefully accepted, hee onely reſerved ſtill the meale for the foode of his ſouldiers, and returned the reſt to ſuch as had ſent it, ſaying that ſuch things would not pleaſure him any thing at all, but when as they would needes preſſe him to take all, he commaunded in their preſence to give the overplus to the ſlaves and varlets of his armie, ſaying (to the ende they ſhoulde not thinke hee diſdained their giftes) that ſuch delicate diſhes, as were fitte for nothing but to provoke newe appetites, were meeter for ſlaves then for men of a free eſtate and condition. Where is there among Princes at this day ſuch abſtinence, ſeeing they thinke they can never ſufficiently ſhewe their royaltie and magnificence, if at their tables, yea in their Campes and ſieges of Townes, they haue beſide the abundance of meate, their junkets, banketting diſhes, and other ſuch like knackes to whet their ſtomackes? It can not be but that either them ſelves or their forefathers ſhould be deceived, ſeeing that the one have reputed that diſhonourable to them ſelves, wherewith others have thought to eternize their names.

Plutarch in the life of Ageſilaus.

The contrariety of great eſtates in theſe dayes and thoſe of former times.

But

But we may say (in bewayling and lamenting this disorder) as *Alexander the great* said after he had vanquished *Darius*, and that entring into his tent he found so great aboundance of all sortes of delicasies. What? Is this to be a King? In like manner may we marveile and say, Is it nothing else to be a Prince or great Lord, but to liue delicately, and to be sumptuously apparelled? That which I say of Princes, is by reason of the occasion ministred by the storie of *Agesilaus*, and not for that I thinke that daintie fare is proper and peculiar vnto Princes. For we can not picke out in these dayes so poore a mechanicall person, if hee once have but two crownes in his house, but he will spend parte thereof at the best ale, and at some daintie dish; for (as he saith) he must sometime needes have a good morsell. And howe is it possible that those Realmes and Common wealthes shoulde long prosper, where there is such great and excessive cheare? Cato wondered howe that citie could long continue, where a fish was solde for more then an Oxe: for that (as *Pythagoras* said) men being crammed with delicate meates, presently waxe proude and slouthfull, by which meanes they hasten their owne destruction. For Idlenesse breedeth discord and dissention, and procureth them to offer violence vnto their neighbours: and by reason they have weakened their spirits, and so become sluggish, effeminate, meycockes, and idle bellies, they can not well governe those enterprises they have vnwisely taken in hand, but by reason of their want of discretion in martialing their affaires, are easely vanquished of their enemies. And this was the cause that *Darius* did so easely get the citie of Babylon (as *Daniel* and *Herodotus* reporte) while that *Balthasar* was busie in making of feastes and banquets for the Lordes and Ladies of his Courte. And this was also the cause that the *Carthaginians* did so often vanquish the *Romanes*, who never knewe howe to overcome them, or take their citie, vntill that *Scipio* beeing sent as Lieutenaunt and generall over their armies, had reformed the disordered and licentious life which hee founde in the souldiours; and that cleansing the Campe of whores, bawdes, Cookes, and such like companions, he had reduced them vnto their auncient discipline. This was also the cause that the Gothes and Vandales did so easely conquere *Italie*, and sacked *Rome*

6 *This historie written by Plutarch & others, declareth evidently that the great abundance of meate and drinke make men vnfitte to discharge their duelies.*

The reason of that before alledged.

1 *An example of Darius.*

2 *An example out of Titus Livius.*

3. *Example.*

Lo. le the Chronicles of Carion.

Rome in the time of the Emperour *Honorious*, and that not long after the reigne of *Theodosius* the *Romane* Empire was so miserablie dismembred, every man getting a piece as a spoyle devided, and yet neither prince nor lieutenant once endevoured to make head against the enemie, for that their heartes were so daunted, and them selves so effeminated with pleasures and delightes that they durst not enterprise any thing. And this was

4. Example.

the pollicie of *Fabius Maximus*, who suffered *Hannibal* to enter into *Campania*, and to sojourne sixe or seven moneths without any molestation, imagining that his souldiers, after so long and tedious travailes, tasting the pleasantnesse of the countrie, and the sweetenesse of the fruites which grewe there in great abundance, would by and by become likerous and intemperate, and by meanes thereof would foorthwith proove idle, sluggish, and vnconsiderate, and then it would be no great matter to overthrowe them.

5. Example of the Kinges of France, and especiallie of the line of Merovnigens.

Paulus Æmilius the French historiographer, reporteth in his *Annales* of France, that the reason why some of our French Kinges have bene dispossest of their crownes, and that by their servaunts and vassailes, was for that, they loving their ease and pleasures too well, committed the charge of all publicke affaires vnto others, and would not meddle with any thing, least they should depriue them selves of any of their delightes. For if it happened that either their subiectes rebelled, or their owne domestic all servants conspired any thing against them, or their enemies invaded them with open hostilitie, or any other thing fell out of like importance, they were presently so astonished and vnprovided of Counsell, that they would easily agree vnto any thing that was offered: partly, for that they would not leave their delights and their wonted pastimes, and partly also for that they were so vnacquainted with state matters, that when neede required, they knewe neither how to begin, nor howe to ende.

6. Example of a storie of this age.

But what neede we run so farre to fetch examples to proove how dangerous it is to all sortes of men, but especially to such as have any charge, to let loose the reines to all pastimes and pleasures? It is not 2 yeers since that *Casal* one of the principal towns of *Montferrate*, was surprised vpon the *Spaniards* by the prudent pollicie of the Lord of *Salvoison*, who vnderstanding of a great

banquet to be made at the marriage of a principall person in the towne, and that the gentlemen of the garison purposed to runne at Tilte and Turnie, and to make other disportes for the Ladies and gentlewomen there assembled, supposing that this occasion was offered as he wished, to further his purposes and to gaine the citie, first imparted his device to the Kings livetenant, and resolved with him vpon the order to be observed, and so expected the day of banquet: in the meane time so wisely and closely concealed his purpose, that he approched the Citie with all his troupes in the dead of the night, without being discovered, when as both souldiers & captaines being loden with wine and wearie with the dayes travell, were in their dead sleepes: and God knoweth they were but rudely wakened with drums and fluites. For surely the French bestirred them selves as lustily with their musike in the night, as the *Spaniards* did the day before with their daunsing. And though that this nation be greatly cõmended for their providence in the mannaging of all their actions, yet at that time did they not remẽber what happened vnto *Troy*, which was takẽ & burned by a like stratageme, although they had lõg valiãtly defẽded thẽ selves frõ the assaults & enterprises of the *Greeks*.

And because that delicate fare and superfluitie, is a thing so dangerous among souldiers: *Scipio* during the siege afore *Carthage* cassered a Romane gentleman out of his ordinary bandes, for that it was proved against him, that during the batterie he had feasted some of his familiars in his tent, more costly and sumptuously then the *Romane* lawes & discipline would permit. And is there any thing at this day that make the Turkes to be more redoubted & feared in their warres, then the sobrietie which they vse, and the wonderfull travels they are accustomed even from their infancie? And there was nothing that so daunted *Pompey*, or that made him more to despaire of the victorie, then to vnderstand that his enemies souldiers were so temperate, and so well acquainted with paines, and travaile, and all hardnes, that wanting victuals, they would like (beastes) eate such hearbes and rootes as they found in the fieldes, which so astonished this great captaine, that from that time foorth his heart fainted, and he remained wholly in despaire to have any good issue in his enterprises. For as drunkardes, what wealth, authoritie, or friendes

7 *Divers histories and examples to proove that Sobrietie is the mother of al happie successe in all militarie affaires.* Scipio. The Turke. Iulius Cæsar and his souldiers.

ſoever they have, are notwithſtanding contemptible, and eſteemed of all men vnfitte for any counſell, much leſſe for any execution: ſo likewiſe ſober men are never ſo poore or vnprovided, but that they are alwayes ſuſpected and redoubted of their enemies, to be ſtayed and reſolute men both in bodie and minde: and therefore he that will endomage them, muſt thinke thriſe of the matter before he dare enterpriſe ought againſt them. And if they be to be aſſaulted by them, they thinke themſelves little aſſured, vnleſſe they be both wiſely and ſtrongly defended.

There was nothing that *Cato* did ſo much marke in *Iulius Cæſar*, or that gave him ſo great occaſion to ſuſpect, that hee would one day alter their ſtate and Common wealth, as his ſobrietie, and that he perceived in him a kinde of Ambition ſo ſtrongly ſupported with patience, paines, and vigilancie, which were vertues that did attend vpon him: knowing very well that there is nothing that maketh men more moderate in proſperitie, or conſtant in adverſitie, or prouident and circumſpect in all their affaires whatſoever. Theſe are the ſhorteſt, and moſt compendious wayes in a ſmall time to gaine many friendes, and to make ones ſelfe invincible againſt his enemies. Theſe were the ſpeciall weapons wherewith *Alexander* conquered *Aſia*, (as *Plutarch* reporteth) and the preparations wherein he repoſed greateſt confidence to attaine vnto that height of honour, whervnto he aſpired, and of which he had long before conceived an aſſured hope. Theſe were the bulwarkes and rampiers wherewith the *Lacedemonians* defended themſelves, and maintained their libertie for the ſpace of ſeven hundred yeeres, in deſpite of all their enemies, who endevoured by all meanes poſſible to overthrowe them. And this was that which *Ageſilaus* anſwered vnto one that marveiled, that he being a King, and the other Princes of *Sparta*, lived ſo ſparingly: why doeſt thou marvaile (ſaith he) ſeeing that of this frugalitie we gather our libertie, which is the moſt excellent fruite and plentifulleſt harveſt, that can be deſired in this world?

Alexander.

The Lacedemonians.

As the former examples do ſhewe the fruit which is gathered by ſobrietie: ſo theſe that follow declare the miſchiefs cauſed by drunkenneſſe and intemperancie.

We may gather by theſe, and many other examples which are regiſtred to this purpoſe, & which we may hourely obſerve, how neceſſarie a thing temperancie & ſobrietie is, to mannage our affaires wiſely, and to governe them warily, whether it be

at

at home in our houſes, or among our friends and familiars, or abroad in the common-wealth in the time of warre againſt our enemies, or in the Church among the people. For it is impoſſible, if wee be not ſupported by theſe deuine vertues, that wee ſhould long walke without ſtumbling, and that beeing giuen to wine and delicaſies, we ſhould finde any way ſo large and ſpatious, that ſhould be ſufficient for vs to trauell in. Wee ſhall be endangered on euery ſide, yea of our ſeruants and familiar friends, who will either robbe vs or kill vs, as it fell out by *Holophernes*, whoſe head was cut off by a poore woman by the like occaſion; and vnto the Emperour *Commodus*, whom his concubine *Marcia* ſtrangled after ſhe had poiſoned him; and vnto *Albon* the King of the *Lombards*, who beeing founde drunken in his bed, was killed by one of his wiues paramours. And who is able to remember the manifold inconueniences and calamities, which moſt men fall into through their riot and exceſſe? for wee may ſay of this, as *S. Paul* ſaide of couetouſnes, that this is one of the pleaſanteſt baits that the Deuill hath to entrappe and ſnare vs in his nettes. And this is the reaſon why *S. Peter* exhorteth vs, not onely to be firme and conſtant in faith, but alſo ſober and vigilant to reſiſt ſtrongly, leaſt we be entangled in his ſnares. Which is verie eaſie for the deuill to accompliſh, if wee giue our ſelues vnto drunkennes, and betake vs vnto the pleaſures and delights of the fleſh. *Lot* beeing drunken, committed inceſt with his owne daughters, both againſt the laws of nature, the cuſtomes and manners of the moſt barbarous nations that euer were, yea and againſt common ſence, which ſo abhorreth and lotheth this ſinne, that the memorie thereof is moſt deteſtable at this day: and it is not to be doubted, but that this poore man knowing and conſidering the horriblenes of his fault committed in his drunkennes, did ſo bewaile his ſinne, that all the reſt of his daies ſeemed too little to lament and ſorrowe for his tranſgreſſion. *Noah* who was (as it were) the repairer and ſecond father of all mankinde, and ſuch an one, as in the generall corruption of his age, had alwaies moſt conſtantly retained the faith, the law, and obedience vnto God, beeing drunke after the flood, and ſo forgetting the gravitie and duetie of a father, began to be deſpiſed and mocked of one of his children, and there-

Sundrie notable examples.

Holophernes.

Commodus.

Albain.

1.Tim.6.9.

1.Pet.5.8.

Lot.

Gen.19. 33.

Noah.

Gen.9.21.

thereby became so displeased with him, that hee denounced a most horrible curse and malediction against him and his posteritie, which in the ende was wholly rooted out. And what was the cause of those monstrous and horrible sinnes of the *Sodomites*, which mounted vp euen to the throne of God, and pulled downe his vengeance and iudgement, in such sort, that hee hath made them a memorable example to all posteritie? was it not (as saith *Ezechiel*) their abundance and fulnes of bread, and all sorts of delicasies, which their land brought foorth in abundant manner?

Sodom. Gen. 18.20.

Ezec. 16.49

Against the excesse of banket and feasts, and of the mischiefs that do ensue of them, to the hindrace of christian charitie.

If it be so then, that our intemperance doe hasten the iudgements of God vpon vs, and that thereby we giue as great an occasion both to the Deuill and vnto wicked men to destroy vs, as they can desire: ought we not carefully to giue our selues to sobrietie, and to abandon these great and sumptuous feasts, which at this day are so exceeding, that, that which is superfluous, is more costly then that which is requisite and necessarie? for there are some such, as the very scrappes are sufficient for a great multitude: and in the meane season, we may see store of poore and beggarlie creatures at our gates and doores, so leane and hunger-starued, that it is a maruaile to behold them: who might very well be sustained and sufficiently fed with that, which serueth for nothing, but to kill and destroy vs. And what a madnes is this, that a Christian man (who according to his promise and protestation made at his Baptisme, ought to mortifie and tame his flesh by abstinence and fasting, had rather euen burst himselfe and choake himselfe, his children, friendes, and seruants with wine and delicate dainties, then by his charitable almes to nourish so many poore and needy brethren, whom he seeth languishing, and miserably to pine away with hunger & thirst, cold, and other infinite mischiefes, which continually vexe and torment them? *Diogenes* seeing a man to take great paines to nourish & fat his bodie; began forthwith to laugh, saying vnto those who were with him: Is it not great pity, that this pore sot should take such great labour and care to repaire and strengthen the walls of that house, wherein his minde is imprisoned? And to say truely, it is a strange case that (against the nature and condition of other prisoners) we seeke all meanes possible, to prolong our cap-

captiuitie: and that we are ſo careſull to nouriſh and cheriſh our fleſh in ſuch idlenes, which is ſo vngrateful, ſo rebellious, ſo treacherous, and ſuch a mortall enemie vnto vs, and ſo careleſſe to giue a litle bread & water vnto the members of Chriſt Ieſus, who are ſo truſtie and aſſured friends. We doe not imitate herein the example of politike Captaines, who ſtudie by all meanes they may, to cut off all victuals from their enemies, and to ſtarue them if it be poſſible, that they may the more eaſilie vanquiſh them: for we pamper our bodies, and furniſh them with all kinde of neceſſaries, to the end they may the better and more ſtrongly wage warre with vs at their pleaſure. I ſuppoſe we are afraid that our ſenſuall delights ſhould not fructifie and increaſe ſufficiently, but that they ſhould bring forth briers & brambles too ſparingly, ſeeing we are ſo induſtrious to mucke the ſoyle, yea and take more paines herein, then men vſually doe to compaſſe their gardens and grounds. We ſtrengthen that, to weaken our ſelues, and had rather (contratie to the example of that auncient father, of whō the tripartite hiſtorie maketh mention) that our fleſh ſhould murther vs, then we kill that. It ſeemeth that we liue to no other ende, but to fatte vp our ſelues. For we doe not eate, that we may liue (as did *Socrates*, and as we ought to doe, being Chriſtians) but we liue, that wee may eate: as though our fleſh were not continually too lumpiſh and heauie, and therefore leſſe able to contemplate the wonderfull workes of God, and to walke in his waies. We ſtill pamper it vp, that we may make it more vnweldie and more burdenſome to the ſpirit, and, as it were, loade it with ſuch a maſſe of earth, that it may be better able by the weight thereof to preſſe downe our mindes, then they ſhall be availeable to lift vp them ſelues by their quickeneſſe and agilitie.

He prooveth by ſimilitudes, the hurt that men doe vnto their bodies and ſoules by pampering them.

Other fit and proper ſimilitudes, to proue that frugalitie and ſobrietie in our meates and drinkes, are moſt neceſſarie for the preſervation of our health.

If we will tame a yong ſteire, and make him fit for the yoke, he muſt be coupled with an oxe that is ſtronger then him ſelfe, leaſt he ſhould drawe more backeward then the other is able to pull forwarde. In like manner if wee will tame our fleſh, and make it obedient vnto the ſpirit, we muſt diminiſh the ſtrength of the one, and encreaſe the force of the other. If it be not conſonant vnto reaſon, that the wife ſhould haue greater authoritie in the houſe, then the husbande, eſpecially if ſhee bee a foole,

foole, careleſſe, diſſolute, voluptuous, giuen to drunkennes, arrogant, and a ſpend-thrift, yea though ſhe be wiſe and vertuous: what coulerable pretence can there be alledged, that we ſhould ſo debaſe and throw downe the noblenes and dignitie of our mindes, as to make them ſlaues and ſervants vnto that, of whom by right they ought to bee lordes and maſters? which muſt needes follow, if we will ſuffer our bodies to liue ſo eaſilie and ſlouthfullie as they deſire. For it falleth not out with them, as it doth with the ground, which the more it is compaſſed, the better it fructifieth: for they in deede knowe not howe to bring foorth any good fruit, vnleſſe they be leane, out of hearte, and almoſt abandoned and vnmilled.

A pleaſant fable fitly applied.

Eſop (the better to make vs vnderſtand this) reciteth a pleaſant fable of a certaine poore woman, who had a henne that laide her euerie daie an egge: now ſhee ſeeing that her henne was verie leane, and yet laied ſtill after her accuſtomed manner, ſuppoſed that if ſhe were fatte and luſtie, ſhe would lay twice a day; and with this conceit of minde, ſhee fedde and crammed her thoroughly, ſo that in a ſhort ſpace ſhe became ſo fatte, that cleane contrarie to the expectation and opinion of the woman, ſhee left laying altogether. In like manner (ſaith the ſame *Eſop*, in moralizing his fable) many there are, who in their baſe and poore eſtate, are very vertuous: but if they be once mounted to any degree of felicitie and abundance, and may liue eaſilie and wealthily, they giue ouer their former ſtudies, and become careleſſe, ſenſuall, and voide of all good works. Now imagine with your ſelves, if the Devill, who is as a ravening woolfe, ſeeing them ſo well fedde, and in ſo good caſe, doe not ſeeke to gorge him ſelfe with them. And how ſhall they eſcape him, ſeeing they are ſo fatte, that they can neither runne nor goe in the way of vertue? If then the daunger be ſo great, in the feeding of our carkaſes & nouriſhing them in idlenes and delights, ſhall not wee amende this in our ſelues, and be content with what ſo ever GOD ſendeth vs, whether it bee breade or any thing elſe that may ſuffice for the health and good conſtitution of our bodies?

The frugalitie of the beasts condemneth the ſuperfluitie of the Chriſtians.

The auncient *Greekes* called their bankets *Syſſitia*, a worde that ſignifieth the frugalitie which was there obſerued; which I here

here set downe, to the ende that if (according to their example) we would invite our friends, we should make them such moderate and sober cheere, that there should be no superfluitie in any wise: and we should feede them so sparingly, that they should not surfet after their comming home; imitating herein the example of *Plato*, who when he inuited any geste to his *Academy*, vsed to set small store of meate before them, but furnished vp his table with sweete musicke, pleasant stories, and philosophicall discourses, and so delighted his geste with this courteous and excellent entertainement, that they would stay at his house two daies after. But we deale farre otherwise at this day: for wee thinke now that we haue not made sufficient cheere, vnlesse our geste complaine the next day, that they haue either the headeach, or rawe stomacks, heauie and sleepie heads, dull and blockish wittes. You would thinke that in stead of wine, they had drunke poison: and it is a lamentable thing to consider, that such as are inuited and come vnto vs vpon our wordes, taking vs for their friendes and familiars, are oftentimes caried home to their houses by two or three seruants, as though they were our enemies, and such as we had wounded to death. O what treason and crueltie is this, that a man, who in friendship and good will is come to make merie and reioyce with vs in our houses, at our table, in our presence, and at our intreatie, should be by vs so daungerously wounded, that he shall not be able to helpe him selfe, neither with hand nor foote!

Plutarch in his discourse of table talke.

We abhorre the Turks and other barbarous nations, and that for good cause: esteeming them (as in deede they are) a savage and cruell people: and yet they are not so bad, as wee are. For that which they commit in time of warre against their enemies, we execute at home in our houses against our friends. And further, they in their furie quickly dispatch such as resist them; but we make our brethren and kinsfolke languish and pine away, and murther them at leisure, who come with an imagination to be courteously entertained of vs: and that, by giuing of some too much meate, to others too much drinke, which we cramme and thrust into their mouthes violently, euen as nources which giue their children pappe against their wills, ouerlading them with drinke, and surcharging their stomackes with meate, and con-

Of the barbarousnes and crueltie of those, who glut themselues with abundance.

continually ſtriuing to thruſt (as in to a ball) a little more, either marmolad, & ſucket, preſerued delicaſies, veniſon, ſweet meats, and ſundrie ſorts of drugges, ſtill to increaſe our appetites. If there be any that dare auouch that the bellie is nothing ingenious: it is an eaſie matter to prooue the contrarie, conſidering what ſundrie ſorts of ſauces it hath inuented, and what skill in dreſſing of meats, which if they were not ſo handled, they were of no value or eſtimation. For moſt mens appetites are like itching ſoares, they muſt euer be rubbed: and we muſt if we wil haue that which we eate delightſome and pleaſant, trim it vp and dreſſe it as curiouſly, as fond and fooliſh women doe themſelues, to the ende they may ſeeme the more bewtifull vnto thoſe who behold thē.

There is no man that repenteth himſelfe that hee hath eaten too little: but too many that they haue eaten too much.

But who is there that is afraid he ſhould eat too little? and if that be true which *Simonides* ſaid of ſpeach, that many repent thē that they haue ſpoken too much, but fewe that they haue beene too ſilent: So likewiſe it is true that many repent them ſelues that they haue eaten too much, but no man ſorroweth for his temperance and ſobrietie. It is ſtrange to behold the inconſtancy and mutabilitie of our minds. If we be drie we ſeeke by al means poſſible to quench our thirſt: haue we quenched our thirſt? we preſently long for ſalt meats, ſuppoſing we ſhall finde the wine the better, and more pleaſing our taſtes. But we are deceiued: for as too bright a light dazeleth our ſight, and too great a noiſe hindereth our hearing: ſo likewiſe too great curioſitie in deuiſing our pleaſures, taketh away a great part of the fruition of our delights, neither is there any thing that maketh our meate more ſauerie, then hunger and health. For there is nothing ſo coorſe, but a ſound bodie wil wel digeſt, & drink water with great pleaſure. Who hath not heard of that which is reported of *Socrates*, who (being asked by one of his friendes, why he ranne vp and down & fetched ſuch gambols before dinner) ſaid: that he prouided ſauce for his ſupper? As alſo of the queene of *Caria*, who in preſenting her cookes vnto *Alexander*, told him they were the fineſt, & could make the moſt delicate meats of any in all *Aſia*, & that it were not poſſible to find any better. To whom he anſwered; that he had no need of them: ſeeing he vſed no other cooks to dreſſe his meat, but ſuch as *Leonidas* left him, and they were exerciſe and trauell in the morning, to dreſſe his dinner, and a

Exceſſe taketh away the pleaſure of eating and drinking.

Plutarch in his Apoth.

ſpare

ſpare and ſober diet, to make readie his ſupper. Which thing the *Lacedemonians* conſidering, allowed nothing vnto their cookes, but ſalt and vineger: ſaying, that the reſt conſiſted in the meate and in the paines taking. For there is no reaſon that the tables ſhould bring our appetites to vs, but that we ſhould bring our ſtomacks to them: and it ſhould be ſufficient for the bourd, to offer that which may ſuffice vs: for as *Socrates* ſaide, there is no meate more dangerous, nor from which we ought more charily to keep our ſelues, then that which bringeth hunger with it, when as in deede we are not hungrie, and drinke that maketh vs thirſtie, when as in truth, we are not drie.

But peradventure ſome man will ſay; It is a great pleaſure to the taſt, to haue a table furniſhed with varietie of dainties, and euery diſh his ſeuerall ſauce. Let vs graunt them ſo much: but can there be any good pleaſure, which doth preiudice thy health? and I would gladly know of theſe, who alledge this for themſelues, what kinde of pleaſure that is, and how long it endureth. For it is moſt certaine (as *Saint Baſil* ſaith) that the throat of ſuch liquorous and drunken fellowes, is like vnto a ſwift currant, where the water continueth not long, and as ſoone as it is paſſed, the channell is forthwith as drie, as though there neuer had beene any water in it. And as concerning the qualitie of the pleaſure, it is very leane, and (as the Poets ſpeake of their loue) it is ſweete and ſowre. And if thoſe who haue made triall thereof, would confeſſe the trueth, they would reſemble it to thoſe, who ſcratch too hard where it itcheth: and in a word, that it is rather in imagination, then in eſſence and in deede: for it alwaies draweth with it a marveilous vnquietnes both of bodie & mind, & encombreth the naturall diſpoſition & inclination. Whereupon dependeth the eaſe, ſtrength, and alacritie of man. *Plutarch* (the more liuely to decipher this) propoundeth a moſt proper & apt compariſon. Even as (ſaith he) there is a kind of tickling in the fleſh, which cauſeth laughter, that is both vncomely & vnſeemely, & like vnto a conuulſion & ſhrinking of the ſinews; ſo likewiſe all thoſe pleaſures of the bodie, which are prouoked onely by fantaſie & conceit of minde, are ſottiſh, feeble, troubleſome, and farre differing from nature: and it is a cleere caſe, that the greateſt nomber of thoſe, who ſearch for nothing ſo much as delicaſies in their ſauces, are ſuch; & they rather eate & drinke of cuſtome, then

An anſwear vnto ſuch as preferre the pleaſure of the taſt, before the health of their bodies.

of

of any neceſſitie: and glutting them ſelues after this manner, they depriue them ſelues both of the pleaſure and profit which they ſhould enioy, if they would vſe the creatures of God aright. And this is the reaſon that the bread, which of it ſelfe is ſo ſaverie, taſteth not in their mouthes, vnleſſe it be ſophiſtically vſed, and that the cookes by ſome ſorcerie haue metamorphiſed the naturall taſte, and giuen it ſome other ſauour, either ſtarke naught or at the leaſt nothing ſo good, as it was before. For nature ſurmounteth art in euery thing, & God is more expert in ſeaſoning thoſe things which he hath created, then the cunningeſt man who ſo euer. And here that may fitly be applied which *Lyſimachus* ſaid, who ſeeing him ſelfe by hunger and thirſt to be conſtrained to yeeld to his enemies: and afterwards being permitted to drinke a little water, crying out on the ſodaine, and ſaying: O God, how much to blame am I, that for a litle delight, haue loſt a long & an exceeding great felicitie? So likewiſe all drunkards & liquorous perſons, ſhould thinke them ſelues that for a ſmall pleaſure, they would take out of ſeaſon, which alſo is full of gall and bitternes, they looſe their naturall delights; as quiet & ſweete ſleepes, a quicknes in their ſences, a merineſſe of heart, a good diſpoſition and an abilitie of al the parts of their bodies, al which they enioy by abſtinence and ſobrietie.

Plutarch in his treatiſe, why God oftentimes deferreth his iudgements.

There are ſome, who thinke ſufficiently to excuſe their prodigalitie, for that they are rich and wealthie. Howe ſhould wee ſpend our reuenewes (ſay they) if we ſhould not liberallie entertaine our friends? as though God had giuen them their wealth only to this end: and as though there were no poore men in the world, and that there were no other meanes to trie their charitie: as though they could not poſſible be charitable towards the needie, but were conſtrained to be diſſolute and prodigall: as though the table were the foundation of friendſhip, and the taverne the ſtrongeſt and ſureſt place to ſhut vp friends togither. As though (to applie that vnto them, which *Themiſtocles* ſaid of himſelf & of his children, after they were baniſhed frō *Athens*) all their goods were loſt, if they them ſelues were not loſt with them. Theſe men make me remember them, who aske how they ſhould ſpende their times, if it were not at tennys, or at courting and making of loue: as though there were not many o-

An anſwer vnto ſuch as thinke that their goods were giuen them to no other end, but to ſpend thē prodigally.

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ther exercises more honest, and more profitable, wherein so precious a thing as time is, may be better spent.

We know all the meanes that may be to gather riches, and yet we can not learne one way how to spend them. Let euery man iudge if it be not true which I say: that is, that these men of whome I haue spoken, doe more willingly and ioyfully spend a hundred, yea two hundred crownes yerely, if they haue them, in banquetting and chearing, then they doe a hundred shillings in comforting the poore and needy, who craue it at their hands for Gods sake. And that it may be so, they inuite one another to their houses, yea, and they are very angry, if being bidden they refuse to come. But if they be neuer so earnestly entreated by the other, to relieue them in their extreame neede and necessitie, to giue them but the hundreth part of that which they spend riotously they will in no wise agree to it, vntill they be euen compelled thereto by their long and earnest petitions. Which doeth notably bewray their affections, and what desire they haue to helpe one another. But I wonder they are not ashamed so to profane the holy and sacred name of friendship, which if it be sure and firme, can haue no other foundation, nor be by any other meanes retained, then onely by vertue: or that they are not afraid to offer such great iniury to their friends, as to account of them, as of flatterers and claw-backes, who can not otherwise be retained, but with traynes and baites.

The extreme misery of prodigall men.

And yet I will not condemne the laudable custome that Christians vse often times in visiting one another: but my desire is onely, that the great preparations which are commonly vsed at our feasts and banquets, may be reformed: for that (in my opinion) they are very scandalous among Christians, and are a principall occasion, why that discipline, which ought to be among them, is so corrupted. And it is certen, that if our friends be vertuous and well giuen, they will be content with *Pythagoricall* banquets: and if they be otherwise, we may say with *Socrates*, that a litle is to much for them. That great king *Cyrus* being demanded what should be prepared for his supper, answered, nothing but bread, for that he would suppe by the riuers side. *Epaminondas* being come to one of his frendes

What banquets Christians shoulde vse.

houſes, purpoſing in friendly manner to dine with him: and ſeeing ſuch great preparation was made to entertaine him, made a very ſhort returne, ſaying, that hee euidently perceiued that all which was prouided, was not for his dinner: but rather that he had entended to offer ſome great ſacrifice to the gods, ſeeing hee had prouided ſo great cheere. *Auguſtus Cæſar* being entertained with ſmall cheere, and a frugall dinner, tolde him that had prouided it, ſecretly in his eare, that before that time bee neuer knewe him to be ſo familiar a friend. If we had honeſt friendes, and wee our ſelues were ſuch vertuous gueſts, we would neuer finde fault with ſober and frugall diet: but with *Auguſtus* acknowledge wee loue them ſo much the more, for their familiar and friendly entertainement.

Whether it be a thing vnbeſeeming rich men to liue ſparingly

But ſome will ſay, it were an vnciuill and an vngentleman-like thing, that a man, who hath great reuenewes, ſhould bee ſo exactly gouerned at his table. For anſwere whereof, I will alledge nothing, but that which one of the ancient Philoſophers ſaide vpon the like occaſion: that is to ſay, As a cooke greatly faileth in his arte, who hauing plentie of ſalt by him, would needes therefore put more in his pottage then is ſufficient to ſeaſon them: ſo likewiſe, doeth hee erre groſſely, who reſpecting nothing but his abundance, will needes haue more meate at his table then is ſufficient, either for himſelfe, or for others who ſit with him. And ſurely let vs bee as ſparing as wee may, yet doe we often times paſſe the bounds of ſobriety: and ten to one there is ſomething ſuperfluous. Moreouer, there is no greater ciuilitie then that which proceedeth of vertue, and within the limits hereof all honeſtie is bounded. And to conclude, if wee affect glory and commendation, wee ſhould rather ſeeke it in moderate abſtinence, then in ſuperfluous riot. But our peruerſneſſe is ſo great, and our affection ſo diſordered, that we are not barely contented to be vicious, and to glory in our naughtineſſe, but wee will needes diſgrace and blame vertue which contrarieth our deſires, and ſo make it more contemptible, hindering others from going forwarde in goodneſſe, who are backewarde enough already. And this maketh vs call honeſt ſobrietie

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by the name of niggardlineſſe, and a godly reformation of life, wee account hypocriſie and diſſimulation: and in a word, wee terme wiſdome, cowardlineſſe; zeale, raſhneſſe; conſtancie, obſtinacie; iuſtice, cruelty; magnanimitie, boldneſſe and preſumption. There is no vertue, but that which concurreth with our affections, neither yet any vice, but that which is contrary and repugnant to our deſires.

Againſt ſuch men who to excuſe their exceſſe alledge cuſtom.

There are others, who thinke to defend themſelues againſt reaſon, with alledging cuſtome: who neuer conſider, that by this meanes they ſeeke to eſtabliſh the moſt cruell and execrable tyrannie, that euer was. For if it bee tyrannicall to make lawes contrarie to reaſon, onely vpon a ſelfewill, what ſhall wee ſay, when as we execute them and continue them cleane repugnant to the lawes of God, and all good order? I would demaund of them, if it were ſufficient for a thiefe to defend his robberies to alledge cuſtome? Or to murtherers, and whoremongers, to ſay, that they haue bene giuen and addicted thereto euen from their cradles? If wee muſt allowe of things by cuſtome, nothing were more allowable then vice. For this is one of the moſt auncienteſt thinges that is. It began by and by after the creation of the worlde, and hath continued and multiplyed euer ſince vntill this day: at which time, it is more ſtrong and forceable then euer heretofore. But notwithſtanding, wee are ſo farre from being able to prooue the goodneſſe thereof by cuſtome, that as good and honeſt things, the more ancient and the more allowed and practiſed that they haue beene in former times, the more commendable they are at this day: ſo likewiſe thoſe things, which in their natures are naught and diſhoneſt, by how much the more ancient they are, and authorized by time and continuance, and ſo may claime, as it were, preſcription: by ſo much the more damnable and wicked are they to be deemed and accounted.

Againſt ſuch as condemne all reformation vnder pretext of noveltie.

The laſt and finall reply, which is vſually made when as this matter is debated, is a demand or queſtion in ſaying who would leaue the old faſhion for the new? and thus euery one watcheth other, and expect who ſhall begin firſt: But I would gladly know this: whether we be as long in committing faults, as we

are in consulting how to amend them. And whether that which God hath commanded, and which is consonant to reason, which is pleasurable and profitable should be disputed and consulted of. And is it not great pity, that if the question bee mooued of any folly or lewdnesse, there should be so many to aduance and set forward themselues, and euery one striuing to gaine the victorie of that, whereof there is no other guerdon but shame and confusion, and which is continually accompanied with wofull repentance: and that there should be so fewe, and those so backward and wayward to follow vertue, of which we may be sure to reape great gaine, and most ample recompence?

A description of the most sort of men, who at this day glory in the name of Christians.

We are like vnto those harebraines, and desperate aduenturers, who are as valiant and hardy as *Sampson* or *Perceforest*, to beate and breake open a poore countrey mans dore, to steale his hennes, to rauish his daughters, and to filtch and pilfer whatsoeuer he hath in his house: and in other things so fearefull and cowardly, that being in the warres, they tremble at the sound of euery trumpet. Good God, how long will it be before we passe ouer this large field of Christian vertues, seeing we are so idle and slothfull, that we can not or we will not trauell to the end of one furlong! When shall we embrace these noble and beautifull ladies, if we be afraid so much as once to salute them? they should rule and be the mistresses of our hearts, and yet we wil hardly allow them any place in our mouthes: but these are old complaints, & (as I think) very vnprofitable. For as though men were starke dead, there are no eares that will heare these or any other remonstrances, tending to the reformation of disorder and abuse. And how is it possible we should heare, when as we will not so much as listen to the lawes of nature, which is the common mother of vs all? For the better to teach vs, and as it were, to compell vs to sobrietie, shee offereth such things as tend to pleasure, with a very niggardly and sparing hande: as wee may see in all delicate sortes, either of fish, foules, or beastes, whose flesh is esteemed and accounted daintie and pleasant: whereas otherwise, shee seemeth almost prodigall, in prouiding vs all things fit for our necessitie: as bread, wine, and such ordinarie meates: to the end, that on the

the one ſide there ſhould be no man ſo poore, but might be able to relieue himſelfe by his labours: and that on the other ſide there ſhould bee no man ſo rich, which ſhould not bee ſomwhat reſtrained from his pleaſures by reaſon of the difficultie and ſcarſitie of ſuch things, as may ſerue him thereto, or elſe for the great expences which muſt enſue, if he will needes enioy them.

The diſſoluteneſſe and riot in theſe daies is inſatiable.

Beholde the counſell of wiſe and prouident Nature: but what of that? we will contrary nature all that we may: and we will haue wine from *Candy*, raiſons from *Damaſco* and *Corinth*, dates out of *Egypt*, ſpices from the *Indies*, millions from *Naples*, cheeſe from *Millaine*, comfites from *Spaine*: and we are neuer contented with thoſe things our owne countrey will afford vs, although they be more profitable and wholeſome for vs, then thoſe of forraine Regions. Nay we proceede further, and wee ſtriue, as it were, with neceſſitie. For neither warre, famine, impoſts, loſſe, and ſuch like miſeries, are ſufficient to compell vs to giue ouer our pleaſures. And albeit theſe great afflictions are ſent of God, who by his puniſhments would make vs acknowledge our faultes, to the end we ſhould turne vnto him in all humility and reuerence, that ſo he might be appeaſed towardes vs, and forgiue vs our ſinnes. Yet notwithſtanding there are few that thinke of this, and none that (to auoide his iudgements) will doe otherwiſe then they haue beene accuſtomed. For there are now as many feaſts as euer were: ſinging, daunſing, piping, masking, ſporting, and playing were neuer in greater vſe: euery botcher will haue his minſtrelſie, and ſpend his peny to fetch a friske with the maides in the countrey. Yea, and thoſe places where there is greateſt trouble, abound moſt with diſſoluteneſſe and intemperancie.

Againſt ſuch as complaine of the ſcarſitie of delicate wines.

And yet for all this, they complaine of the ſcarſitie & deareneſſe of wine, and neuer conſider that themſelues are the principall occaſion therof. For how is it poſſible that this marchandiſe ſhould not be deare, ſeeing it is ſo well ſold in all places, and at all times? In *Lacedemonia* cookes gained very litle, for that the people were contented with ſimple cheere, and gaue not themſelues to riot and ſpending. If we in like manner would be content with ſuch wine as our countrey affoordeth,

or if there bee none, to take ſuch drinke as God hath there prouided; the Vintners ſhould not be ſo rich as now they are: nor the marchant ſhould neede to fetch Malmeſey from *Venice*, or Sackes from *Spaine*, nor any wines out of *Goſconie:* neither ſhould they gayne ſo much by our licorouſneſſe as nowe they doe. Wee may anſwere ſuch complaynants, as *Auguſtus Ceſar* anſwered thoſe, who tolde him that the people of *Rome* grudged exceedingly, for that wine was ſo deere. My ſonne in lawe *Agrippa* (ſaith hee) hath wiſely prouided for this inconuenience, and that they ſhall not hereafter complaine of thirſt: for that hauing the charge of the conduites, hee hath ſo wiſely ordered the matter, that there will bee plentie of water in euery corner of the citie: and God be thanked, wee haue plentie of this moiſture in euery parte of the lande: and if it chaunce, that ſome places be leſſe prouided for then others, yet it is an eaſie matter to digge pittes and welles, ſo that it happeneth through ourowne negligence, if we want wherewithall to quench our thirſts.

An anſwere vnto ſuch as nodde their heads, & knit their browes, when they heare any man ſpeak of reformation.

I feare mee, that among thoſe, who will ſpare ſo much time as to reade this diſcourſe, there will be ſome carpers and cavillers. But I woulde deſire them to conſider, whether that which they ſay be conſonant to reaſon, and whether ſuch girding and ſcoffing may bee more auaileable for them to prooue and confirme their intemperancie, or forceable for mee to conuince them, and confirme that which I haue ſpoken touching the corruption of this miſerable worlde, wherein vertue is not onely vnknowne and neglected, but it is deſpiſed and ſcorned, as well of thoſe, who would follow it, as of others, who doe nothing but in ſhewe commend and maintaine it. And the reaſon hereof is this, for that our luſtes haue had in times paſt, and yet retaine at this day ſuch libertie and licence, that there is no man in the world worſe welcome then hee, that indeauoureth to bring them to obedience, or ſeeketh to reduce them to any good order. But the ſcoffes of theſe mockers, ought not to diſcourage vs, who are zealous in reproouing of vice where wee finde it, neither yet may hinder vs from commending of

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vertue both by worde and writing, whereſoeuer we finde any loue thereof to appeare and manifeſt it ſelfe.

An exhortation to princes and magiſtrates to reforme the diſorder which is almoſt in all things.

The difficultie which may ſeeme to bee propounded in enterpriſing a reformation of ſuch diſorder as is almoſt in euery thing, ought not to withhold magiſtrates from aſſaying and taking of this matter in hande. For the more difficult and hard the enterpriſe is, the more commendable is it for them, if they effect it, and bring it to paſſe. For in hard matters the deſire onely is very laudable, and they need not doubt of the furtherance and aſſiſtance of Gods grace and holy ſpirite in giuing of them wiſedome and fit meanes to accompliſh their deſires, and to bring all their counſels to a happie ende. For if hee be readie to heare all thoſe who call vpon him faithfully, how ſhall hee abandon his chiefe and principall ſeruants, eſpecially in that ſeruice, which tendeth to his honour and glory? they ought to conſider that notable promiſe which he made to his ſeruant *Ioſhua*, to be alwaies with him and to guide him in all his enterpriſes: for that his heart was vpright and ſincere towardes him, and that hee followed his ſtatutes and ordinances without declining either to the right hand or to the left: aſſuring themſelues, that if, as he was guided by the light of this lampe, ſo they would likewiſe bee illuminated thereby, they muſt in ſeeking for helpe at Gods hand to further their actions, referre them wholly to his glorie, and ſo hee will neuer faile them: but they ſhall ſenſibly feele the care and remembrance he hath of them: not onely to ſupport them againſt their enemies, but alſo to aide them in all extremities whatſoeuer, & whenſoeuer they are obiected, euen as he did *Ioſua* in the cõqueſt of the land of *Canaan*. For it was no more maſtery for him to diſcomfit 30 kings, who proudly roſe vp againſt him, then it is for a mower to cut downe the graſſe or corne in the fields. And did not *Moſes*, hauing no other ſtrength but onely the power of God, and the rodde which he gaue him to carry in his hande, deliuer the children of *Iſrael* out of the captiuitie of *Egipt*, mauger *Pharao* and all his army? and hauing brought them thorough the redde ſea dryſhod, he led them alſo thorough the deſarts of *Arabia* by the ſpace of fourtie yeeres, notwithſtanding, the windes, ſandes, ſerpents, want of

Examples of encouragement.

1. *Of Ioſua.*

2. *Of Moſes.*

water, bread, wine, and other vittailes: yea without any prouision or knowledge of the way, beſides many other difficulties, which encoũtred them in all places wherſoeuer they came. Nay he did more: for although he had to doe with an obſtinate people, and ſuch as would not here any wholſome inſtructions: whoſe mindes were greatly eſtranged, by reaſon of their errours, idolatries, and ſuperſtitions wherein they had bin nouriſhed and trained vp in Egypt, yet notwithſtanding did he not feare to alter their lawes & cuſtoms, & to giue them a new religion & forme of gouernment. In the execution whereof, hee found much murmuring & great rebellion in the beginning: but all fell out ſo well in the end, that he ſaw before his death, piety regarded and iuſtice eſtabliſhed, according to the ordinance & appointment of God.

3. Ezechias & Ioſias kings of Iuda.

Ezechias and *Ioſias* kings of *Iuda*, one of them being 25 yeres ole, & the other but 8 yeres of age, whē as they began to reign, did they not (aſſoone as they had any authority) reſtore and repaire whatſoeuer had bin waſted, ſpoiled, or prophaned, as well in the ſeruice of God, as in their pollicie & gouernment? without any conſideration either of their youth, or of the danger wherto they oppoſed themſelues, or of the reſiſtance that might be made againſt them; all which could not terrifie them, or diuert their purpoſes.

4. Eſdras *and the other gouernours of the people after the captiuitie of Babilon.*

Eſdras, *Nehemias*, *Zorobabel*, & the other princes, who by the permiſſion of king *Cyrus*, were returned frō *Babylon*, had a thouſand & a thouſand vexations before they could peaceably enioy the grant that was made them, & before (as it was granted vnto them by the letters patents of the king of *Perſia*) they could bee ſuffered to repaire the temple, & to plant their commonwealth. Yet notwithſtanding, for all their little companie, and the ſmall furtherance they had: and on the contrarie part, the great encumbrances, and the manifolde complaintes that were made againſt them at Court, they continued firme and ſtable in their determinate purpoſes. And nothing was ſufficient to hinder them from their worke, or make them waxe colde in the action, but that truſting in the mercies and graces of God, they valiantly perſeuered to encounter with all dangers that were obiected, as ſtumbling blocks, to hinder their courſe. And

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they were not deceiued in this their expectation, for through the helpe and fauour of God, they ouercame all these difficulties and dangers in the end.

When as *Constantine* the great determined in the beginning of his Empire, openly to fauour, and also (if it were possible) to plant the religion of Christ Iesus throughout all the world. His friends and counsellers, to the end to diuert him, would deuise no meanes to effect his desires, nor he himselfe could imagine how to compasse so great an enterprise, considering the contrarietie and resistance that *Lucinius* and *Maxentius* would make, who were his consorts in the Empire, and both mortall and deadly enemies to Christian religion: and such also were almost all the subiects of the Empire, who did exceedingly detest it, for that it condemned all the religion of their forefathers. Notwithstanding all this, contemning all danger whatsoeuer, and respecting neither warre nor any rebellion of his subiects, hauing commended his estate, himselfe, and gouernment, and direction of his affaires into the hands of almightie God, he fell to put in execution, that which he had purposed, and that so happily, that his enemies being ouerthrowne and vanquished, and that in a short space, hee rased and pulled downe all the holdes of Sathan, that is to say, his Temples and Chappels of Idolatrie, abolished their ceremonies, dissipated their conuenticles and synagogues, disprooued and discouered their errours, and did so blason the abuses and abominations of their Priestes, that in short time euery man began to abhorre them, and presently hee called the poore Christians, out of woodes, out of desarts, out of holes, & caues, wherin they were hid during the fury and persecution of the tyrannicall Emperours, who were before him; giuing them commission to build Churches in all the townes and cities of the Empire, which should be dedicated to the honour of God, to the preaching of his worde, and the administration of his sacraments, which he hath ordained for the confirmation of the faith of his chosen and elected children. And for that they were poore and had all their goods confiscate, he caused them to be restored by an edict and decree of the Senate: and furthermore commanded, that in those places where there were great assemblies, there should be certaine

5. *Notable exãples of Constantine the great in the restauration of the Christian Church.*

certaine ſummes of money deliuered vnto them, out of the common treaſury, to the end they might be the better able to defray their ordinarie charges and expences, about their dayly affaires; the which went ſo proſperouſly forwarde by the meanes of this good prince, the diligence of his ſeruants, and the bleſſing of God, that in leſſe then ten or twelue yeeres, in ſtead of thirty thouſand gods, who were receiued, allowed, and worſhipped by the *Romanes* (as *Tertullian* reporteth) there was but one God, who was acknowledged and publikely adored in all the Empire: and in ſtead of a million of patrons and gods of protection, whom euery man inuented as his fancy ſerued, there was no more left then one only Chriſt Ieſus, to whom euery one yeelded his obedience, confeſſing and acknowledging, that he was the onely path-way to righteouſnes, grace, ſaluation, life euerlaſting, and all kinde of happineſſe and felicitie: and that there was no other, vnder whoſe protection they might ſafely and ſecurely reſt & repoſe themſelues.

The example of Conſtãtine doth euidently declare, that nothing is impoſſible vnto thoſe, who reſo'ue with themſelues to ſerue God.

Who is there that will not acknowledge, that, in all the enterpriſes of this worthy Emperour, their appeared a manifeſt aſſiſtance & bleſſing of God, which made euery thing ſo eaſie: quite againſt the opinion of thoſe, who in the beginning would haue examined this action with worldly wiſdom? For there was no likelihood that ſixe Emperours, ſuch as he was when he began this enterpriſe, ſucceſſiuely comming to the Empire, & enioying the ſcepter & ſway thereof thirty yeres, as he did, ſhould haue finiſhed that which he began. And yet notwithſtanding God, in whome he repoſed his whole confidence, ſhewed him ſo great mercy, and ſo fauoured his zeale, that he was not long before he builded him a temple, whoſe foundation and compaſſe cõtained almoſt 3 parts of the earth, which was habitable. Imitating herein, the example of king *Salomon*, who builded the temple of *Ieruſalẽ*. This gained him the name of GREAT among his ſubiects, and did aſſure him of the loue and fauour of God, and purchaſed him an ineſtimable treaſure in heauen, and in earth an immortall renowme among men: who will declare to all poſteritie, the loue hee bare towards God and his religion, and his noble courage againſt his enemies, to eſtabliſh and plant his feare in deſpite of whoſoeuer ſhoulde oppoſe them-

themſelues againſt it. And finally, the pity which he had of the whole Church, which was ſo great, that to deliuer it from that miſerable and wofull oppreſſion wherein it was, by the rigour of cruel tyrants, he doubted not, after the example of *Iudas Maccabeus*, to abandon him ſelfe and all that hee had, to moſt imminent daungers and extremities.

Doe we not likewiſe ſee, that the remembrance of the iuſtice, godlines, and zeale, which all the good Emperours (as *Theodoſius*, *Martian*, *Iouinian*, and *Valentinian*) had, to reforme diſorders and abuſes in the common wealth, is at this time well knowne among many, & moſt pleaſant and delectable to thoſe that read their hiſtories? And to come vnto our kings, Who is there that doth not highly extoll *Clovis* and *Charlemaine*, for that they had among their greateſt affaires, ſuch reſpect vnto the well ordering of all their townes and cities, and for that they would oftentimes ſummon their biſhops and the other wiſe men of their kingdome, to conſult what were the beſt way for the reformation of abuſes, which did begin to ſpring vp at that preſent, or rather had begun to bud long before their times; and following that reſolution which they had taken, would aduenture their perſons & their goods, to correct & amend the gouernment of the Church. Alſo the great conſtancie of *Lewis* the gentle, who ſhewed him ſelfe ſo vertuous and valiaunt in bridling the Cleargie of his time; that neither could their rebellion with his children conſpiring againſt him, committing him to perpetuall priſon and captiuitie, aſtoniſh or diuert him from his purpoſes. As alſo the wiſdome of *Charles* the fift, who conſidering the ignorance of the people, and that their want of knowledge was the roote of all vice, blaſphemie, infidelitie, crueltie, and other corruptions, wherewith all eſtates were generally attainted, (in ſome ſort to take away this miſte, which ſo darkened and hindred the ſight of ſo many in his time) cauſed the Bible to be tranſlated into our mother tongue, beſides many other good bookes, as thoſe of *Auguſtine* of the city of God, and ſuch like, which he iudged moſt fit & conuenient to inſtruct the ignorant? And ſhal we not alſo commend the piety of *Lewis* the 9. who made ſo noble a decree againſt ſwearers & blaſphemers of Gods holy name, which by

6. Many other exãples.

7. Many kings of France. Clovis and Charlemaine.

Lewis the gentle.

Charles the 5 of France.

Lewis the 9.

no

no meanes he would afterwards reuoke, no not in fauour of one of his nereſt friends, who had offended: neither yet would pardō him for any entreaty whatſoeuer? who likewiſe (as *Paulus Emilius* reporteth) would not be induced by any perſwaſion to beſtow a poore prebend vpon one, whom he iudged not capable thereof by reaſon of his ignorance. I paſſe ouer the cōmendable vertues of many otherour kings, who by diuers memorable acts haue plentifully declared the hatred they alwaies bare to iniuſtice, & intēperancie. Whoſe remēbrance is conſecrated to all poſterity in moſt notable hiſtories: and whoſe examples ought to encourage their ſucceſſours, & all other kings and princes to doe their duties, that they bee not aſhamed and confounded when they ſhall appeere before the king of kings.

The beſt remedy againſt drunkenneſſe & gluttony, is chaſtitie: by occaſiō wherof, he entreth into a diſcourſe of vnlawfull pleaſure, as whordom and ſuch like: and diſcouereth the miſchiefes that enſue of them.

And to returne to our former ſpeech, frō whence (by occaſion) we haue ſomewhat digreſſed, we muſt vnderſtand, that beſides thoſe conditions wherof we haue ſpoken before, which may be reaped by ſobriety, there is alſo another moſt excellent one, & that is, that ſhe teacheth vs the way to chaſtity. For that which *S. Paul* ſpeaketh is moſt true, that whoredome & diſſolutenes are hatched by drunkennes: & therefore in the end of the Epiſtle to the *Romans*, he firſt exhorteth thē to reform their tables, before he giueth any order for their bodies: teaching vs thereby, that all vncleannes of life, do proceed of exceſſe & gluttony. The Prophet ltkewiſe ſearching out the cauſe of the iniquity of *Sodom*, doth attribute it eſpecially, vnto the abundance of the cuntry, & the plenty of all delicacies in their cities, by reaſon of the fertility of the ſoyle where they were planted. But before we goe any further in diſcourſing of the cauſes & occaſions of this kinde of pleaſure, it is conuenient to ſet down ſome of the miſchiefes and miſeries wherein it wrappeth all thoſe, who follow & hunt after it. I ſay ſome of them, for that it were an infinite labour to repeat them all, and in my opinion nothing neceſſarie: for that if we haue but a ſmal ſparke of reaſon & ſound iudgement, thoſe which ſhalbe alledged, wil be ſufficient to withdraw vs frō the loue & liking of it. Firſt of all therefore, it taketh away our hearts (as *Hoſea* ſaith) that is to ſay, it doeth ſo dull our ſpirits, that we become ſenceleſſe, and ſo cooleth the heate of our willes, that wee growe careleſſe and negligent, and as dull to followe any vertuous

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It taketh away our vnderſtanding, and tranſformeth vs into bruit beaſtes.

vertuous endeavour, as if we were dead, and without life. And beſides the taking away of euery good motion in vs, it depriueth vs alſo of all reaſon and vnderſtanding, and ſo wholly transformeth vs into bruit beaſts. And vpon this occaſion began the fable of *Circes*, whom, the poets (in declaring the operarion of hir ſorceries and inchantments) ſaid to haue changed men into ſwine, & to haue bereaued them of all knowle dge and loue of vertue, if they did but once kiſſe or behold her.

An excellent compariſon & fit for the proofe of this firſt miſchief cauſed by whordome.

There is a certaine fiſh, which the Latines cal *Torpedo*, which we terme ſlouthfulneſſe, not for that it is ſlow in motion, but by reaſon of a ſecret vertue and hidden power that it hath: for being chaſed by the fiſhermen or by any other fiſh, ſhe caſteth forth a certaine venemous poyſon, wherewith nature hath armed for her owne defence, which hath force to ſtay euery thing that is infected therwith: benumming all the ioynts and ſinewes in ſuch ſort, that they ſtir no more then if they had bin ſmitten with the palſie: & it proceedeth further: for being caſt and ſpred abroad in the water, where the nettes are laid to take her, if the fiſhers chance to come & put their hands into the water before the force be paſt, forthwith they become numme & ſtiff, & they can not ſtirre them. Wherein ſurely the nature of pleaſure is very liuely repreſented: for if we will hunt after it, for that there ſeemeth to be ſome delight & happines in it, or for ſome ſuppoſed ſweetnes which we hope for by the fruition thereof, forthwith it benummeth both body & mind in ſuch ſort, that the one can not deuiſe or imagine any good thing, neither can the other put it in practiſe or execution. Which may be very eaſily prooued by the hiſtories and examples of all times.

2. The exãple of Salomon a moſt notable proofe.

But there is one among all the reſt, that (in my opinion) is moſt memorable, and worthy to be conſidered of euery one, the better to driue them from this whoriſh and filthy affection. And that is the example of *Salomon*, who had receiued ſo many ſpeciall fauours & ſingular graces of God, that he was, as it were, the wonder of wiſdom, knowledge, induſtry, piety, faith, tẽperance, iuſtice, magnanimity, mildneſſe & ſobriety: beſides, he had ſuch worldly happines & felicity, that in glory and magnificence he was like vnto another Sunne: notwithſtanding he was ſo bewitched & enchanted with this pleaſure, that forgetting both God, himſelfe,

himselfe, and his duty, he was not ashamed to abandon himselfe, & publikely to worship Idols, & to build temples for them hard by that, which he before had erected to the honor of God, & to sacrifice to some of those gods whom his concubines honoured and adored. Who would euer haue thought that such a man, who (excepting Christ Iesus) was the best furnished of any that euer was in the worlde, and knew most perfitly the craft, cunning dissimulation, flattering vvordes, teares, and counterfaite dealings of all dissembling vvomen, should euer haue bene so deceiued and abused, that for to please his strumpets, vvould displease God, destroy his ovvne house, and so villanously staine his glory, vnlesse he had bene out of his vvittes, & drovvned, as it vvere, in most extreame and bottomlesse follies? In vvhat danger then are vvee like to fall into, vvho haue not the tenth part of his vvisdome, nor of his other rare and excellent vertues, vvhich did shine in him as bright as great Carbuncles, if vve once suffer our selues to be entised, and as it vvere, lulled asleepe by the svveet songs of this vvicked and filthie pleasure?

3. The exãple of Samson. Iudg. 15. 15.

Behold *Samson*, vvho had conquered all his enemies, & vvho somtime had discomfited a thousand vvith the javv bone of an Asse, vvho brake great cords of hempe as easily as vve can break litle threeds, vvho caried avvay and pulled dovvne the pillars vvith the houses of great cities, tare and rent lyons in pieces vvith his hands, & did many other vvonderfull and admirable vvorkes: behold (I say) this inuincible *Samson* vvas vanquished, taken and bound by one vvoman, vvho deliuered him into the hands of the *Philistims* to be dravvne and haled like a beast, &

4. The exãple of Hercules.

to dispose of him at their pleasures. And did not *Hercules*, vvho had killed *Hydra*, vanquished *Cerberus*, strangled Gyants, & ouerthrovven so many monsters and tyrants to set men at liberty vvhersoeuer he came, did he not, I say, at length submit himselfe to *Omphale* to serue her as a slaue all the rest of his life? vvhich he performed vvith such readines & deuotion, that (vvithout any regard to his person or his vertuous life ledde before, either to the dishonor & euil report which he vvas like to incurre, nor respecting honesty & a cõmendable *decorum*, either the bad example & scandal he gaue to his subiects, nor the blot of his honour and fame before gotten) he feared not, so he might please her, to put

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off & diſgarniſh himſelfe of his lyons skin, wherwith he had bin alwaies attired, & cloth himſelfe in womans apparell, with the diſtaff in his hand in ſtead of his club, which he vſed before, indeuouring by all meanes he could to make it apparant, that of a man he was become a woman? Wherby it is moſt manifeſt what force pleaſure hath, which in ſo ſhort a time wrought ſo great an alteration. For though that in reſpect of the ſexe or kind, he was alwaies the ſame: notwithſtanding, in regard of his idlenes, delicaſie and eaſe, wherto he was wholy addicted in his latter end, he might wel be termed a woman. Seeing that princes, who ſuffer themſelues to be ſo corrupted & effeminated by the pleaſures of the fleſh, are ſo named by the ſpirit of God in the Prophet *Eſay*. According to which ſaying, an anciẽt Philoſopher returning from *Sparta* a city of *Lacedemonia* to *Athens*, & being asked frõ whence he came & whether he would, anſwered, that he came from a city of men, & was going to a towne of women, taxing thereby the pleaſure of the *Athenians*, wherewith they were ſo effeminated and weakened, that they had no more valour and force then women and Eunuches.

5. The liuely picture of whoredome making men beaſts.

Plutarch reporteth in his book (entituled of the fortune of the *Romanes*) that the goddeſſe *Venus* purpoſing to goe viſite the *Lacedemonians* left her glaſſe, her girdle, and other womaniſh attire vpon the banke of the riuer *Eurotas*, which ranne by their city, and tooke a ſworde and a buckler in her hand, and with ſuch furniture and equipage preſented her ſelfe before *Lycurgus* and the other citizens, knowing full well that otherwiſe ſhee ſhould neuer haue beene welcome among painefull and induſtrious people. But if they would haue her goe from them, and dwell at *Cyprus*, *Paphos*, and in other places where ſhee was honoured, and adored, ſhee muſt (if ſhee looked to bee welcome) leaue off her armour and labour, and take to her againe her perfumes, her muske and ſweete odours, and in ſtead of a valiant and ſtout warriour, ſhee muſt become a fine, tender, and delicate woman. And this diſordinate and carnall pleaſure doeth not only turne vs into women, but alſo it transformeth vs into beaſts, as wee haue ſaid before. Which the poets did couertly ſignifie by their *Metamorphoſis*, & changes of many men, ſome into cowes, others

others into dogges, ſome into hogges, and ſome into trees and hearbes. All which fables tend onely to this end, to giue vs to vnderſtand, that this voluptuous humour doeth forthwith bereaue vs of all ſence and reaſon whatſoeuer.

6. The exãple of M. Antonius, and of other laſcivious princes.

After that *Marcus Antonius* was taken with the loue of *Cleopatra*, he neuer effected any thing worthy commendation, or beſeeming himſelfe or any other worthy Romane Captaine: but began from that day forward to grow worſe and worſe, and became ſlouthfull, careleſſe, light headed, and negligent in all his actions. The vigour of his ſpirit (as *Plutarch* ſaith) died in him & departed to goliue in the body of his loue. Though hee had the halfe of the Empire vnder his gouernment, & therefore by all likelihood an infinite number of matters to diſpatch, yet would he not regard them: neither yet heare the Embaſſadours that came to the Court, neither prouide againſt the ſecret practiſes of his enemies, neither yet any preparation for his warres, nor ſeeke to preuent the dangers he was like to fall into, no nor yet would hee ſpare ſo much time as to entertaine his friendes and allies. He ſtudied for nothing day nor night, but to pleaſe his miſtreſſe: and ſo captiuated his minde, and brought himſelfe into ſuch ſlauery, that hee could not beſtow one houre of his liberty to ponder of his affaires. And this did not appeare onely in him, but alſo in all other voluptuous kings and princes, as in *Sardanapalus*, *Balſaſar*, *Ptolomie*, *Phiſcon*, *Caligula*, *Nero*, *Commodus*, *Heliogabalus*, *Galienus*, and the greateſt part of the Emperours of *Conſtantinople*, who hauing opportunity to follow their pleaſures, prooued men of no reputation, without any great ſpirit or counſell, and of no execution whatſoeuer.

Secondly, whoredome weakneth & maketh our bodies feeble, & ingẽdreth many incurable diſeaſes.

Let vs conclude then, that as it wholly extinguiſheth and putteth out the light of our vnderſtanding, ſo doth it alſo exhauſt and draw out all ſtrength and vigour out of our bodies. I will leaue vnto the Phiſitians report how mightily it exhauſteth our ſpirits, our naturall heate and originall humiditie: as alſo how it hindereth the concoction, whereby there are infinite crudities ingendred, and an vniuerſall corruption of the blood thoroughout al the body. And finally, the diſſolution of the ſinewes, with griefes both of head and ſtomack, and other innumerable accidents which it bringeth to all intemperate and incontinent perſons

persons: leaving this discourse (I say) for phisitions to prove with arguments and reasons, I will only say of this, as the ancient philosophers said of all pleasures, that they ended in sorowes: which appeareth in this most manifestly. For whom shall you see of all that great number that give them selves vnto pleasure, who complain not in the end, one of the gout; another of the sciatick; this man goeth with crutches, & that other is not able to stirre from the fire side: & few there are, who after they have bene tormēted with a thousand & a thousand miseries, have not bin constrained (to rid thēselves from all their sorowes) to desire very often and sundry times to die? But this is the greatest mischiefe, that some among them being fallen into such rottennes & putrefaction of their members, that neither them selves, nor any that come vnto them can abide their filthines, so that they lye still without any compassion of other men, neither can they devise how to comfort thēselves in this their languishing and extreme torment; yea, the very remēbrance of their former pleasures, and the sorow they conceive for their faults cōmitted, the shame & confusion they have, that their sinnes are so manifested & made knowen to al the world, with an opinion conceived, that in stead of pitie and compassion which men are wont to shew vnto their afflicted neighbors, they do nothing but laugh at them. All which out of doubt causeth a heavy repentance, & we see that accomplished in thē, which *Esay* speaketh of, and foretelleth of the delicate dames of *Israel*, that in stead of their perfumes & sweete smels, which they spend prodigally vpon their bodies & about their clothes, there shal in the end be a most filthie savour & smel, & in stead of their girdle, a rent, & that in stead of their tresses and goodly perriwigs vpon their heads, there should be baldnes, & for their fine linen wrought with gold and silke, they should weare sackcloth and course canvasse, and for their great beautie in their faces, there should be sun-burnings, wrinkles & filthines, & in stead of their sweet songs, there should be nothing but cries & lamentations. Behold the estate whereto our body is brought by pleasure and delights? they first sucke out the moistnes, & then devide it by pieces, & make it ready for the wormes: whereupon *Diogenes* was wont to say, that as great plentie of victuals ingendreth and multiplied vermin in a house, so this voluptuous pleasure hatcheth all kind of diseases in our bodies. Chap. 3. *Diogenes.*

Thirdly it consumeth our goods.

Is it more favorable to our wealth and substance then it is to our bodies and mindes? there is not any patrimony so great, but it quickly consumeth it; the greatest treasure that ever was in the world, was that of the *Romans*; for beside the gold & silver which they had take frō all the richest cities in the world to fil their own cofers, they had their yeerely tributes of every province vnder their subjection to maintaine them, lest they should diminish; & yet not withstanding the pleasures of one *Heliogabalus*, of one *Caligula*, or of one *Nero* consumed & wasted all in 1 or 2 yeeres. There was not long since, a famous Courtesan in *Greece* named *Gnathena*, who seeing on a time two gentlemen fighting for her, & that he who was vanquished, was exceeding sory for that he had lost her, & his fellowe wan her by force in her presence, said vnto him to comfort him withall, that he had not so great cause to be sory for his losse, seeing that the rewarde of such victories was not *Coronarie*, but *Pecuniarie*: that is to say, that the cōquerers were not crowned with lawrell, with the ioyes & acclamations of the people, as was vsual in all other combats of *Greece*; but they must in such conquests be cōstrained to spend their goods with great shame, & must adorne the heads of their whores with habillimēts, their fingers with rings, & their purses with crownes & duckats. For the good Lady *Venus* is not content with bread & drinke, but she must have gold & silver, as *Phryne* another famous Courtesan said to certaine youths, who were assembled in armour to breake open a yong maidens doore, she would sooner haue opened the dore vnto you, (saith she) if you had brought silver, then she will for all your swords & pollaxes: giving thereby to vnderstand that this is the most compendious way to gaine those whom we desire, & the very same means that *Iupiter* vsed to accomplish his desires, (as the Poets faine) descēding in drops of gold into the laps of young women, and by that meanes tryed & assayed their chastities. And this is but one ordinance of those which they are sworne to keepe, who wil needs folow & delight in their pleasures. For what a masse must they spend besides all this, among baudes and chamber-maides, to be a meanes for the obtaining of the goodwill of their mistresses; in banquets to shewe them selves sumptuous and magnificall, and in apparell to make them trimme and brave? O Lord *God*, is it possible that

The answer of a famous whore to her sorrowfull lover.

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men (if they were not blinde and senseleſſe) ſhoulde buy not only repentance ſo deare, (as *Demoſthenes* ſaid) but withall ſuch poverty, ſhame, mockery, cozenage (with ſome few kind looks, a litle ſigh, & a glance with the eie) what ſhould I ſay more? ſuch monſtrous diſeaſes, the wrath of God, and ſo many miſchiefes?

The great miſerie of whoremaſters and voluptuous perſons prooved by many ſentences and notable examples.

It ſeemeth vnto me, that theſe things being conſidered, the ancient *Greeks* had great reaſon to call ſuch as took this courſe, (loſt men.) For how is it poſſible that they ſhould be ſaved, who do ſo lewdly waſte their wiſdom, their reaſon, & all the vigour of their minds, the health of their bodies, their gold, ſilver, & revenues, and oftentimes the countrie that hath brought them forth. *Diogenes* meeting *Speuſippus*, who was going to the *Academie* in his coach like a miniony gentleman, and by his delicate and effeminate countenance declared his diſordinate affection to his pleaſures, paſſed by him without ſeeming to know him; which when *Speuſippus* perceived, he diſcovered him ſelfe by ſpeaking aloud, & ſaying, all health to thee *Diogenes*; & none to thee, (ſaid he:) for it is apparant by thy doings that thou doeſt not deſire it. We neede not wiſh health, peace, and proſperitie vnto ſuch as care not for it: and ſuch are theſe voluptuous perſons; for the way which they take, and which ſeemeth ſo beautifull, pleaſant, broad, large and ſpatious, leadeth them to deſtruction, as *Chriſt* ſaith. *Terence* in his Comedies being deſirous to ſhewe vnto young men the nature and the ende of pleaſures, to the intent they ſhould take heed leſt they be deceived by them, called them by the name of Calamities, that is to ſay, waſters and deſtroyers: to give vs to vnderſtande that, which we daily finde to bee moſt true by experience, that whereſoever they fall, there is nothing but ſpoyle and deſtruction: and that they are like vnto that hayle, which God ſent to beate downe the pride, and loftie ſtomackes of the *Egyptians*, or rather worſe: for that deſtroyed nothing but that which was abroade in the fieldes, whereas pleaſures deſtroy as well thoſe things which are within, as thoſe things that are without, that is to ſay, both ſoule and bodie, and leaveth nothing vnconſumed.

A continuation of the former diſcourſe.

And therefore it is that *Antiſthenes* hearing one commend a voluptuous and pleaſant life, deſired him that he would goe and tell that ſweete tale to the enemies of their Countreys: for

there was no better means or more cõpendious way to vanquish them, then to perswade them to pleasure: & said further, that he would wish them riches, ease, plentie, pleasure, & all kind of delightes whatsoever, so they were void of vertue, for that by this means the goods which they have, are not only reserved for thẽ selues, but likewise for others, who are superiors vnto thẽ in vertue, in valour, & martiall prowesse. And yet to make more manifest howe dangerous a thing pleasure is, *Xerxes* after the reducing of the *Babylonians* who had rebelled against him, vnto their former obedience, condemned them to no other paine but to lay aside armes & the travels of warre, & to regard nothing but give themselves wholly to musick, to play vpon instruments, to make great banquets, to court their ladies, to entertaine the time with pleasant discourses, & to apparel thẽselves gallantly that they might please their mistresses. Whereby we may consider, that the King & his Counsell being greatly mooved with the rebellion of the said *Babylonians*, yet knew no better meanes to reduce them to their obedience, to punish them for their faults, to keepe them vnder afterwards, & to bind them with the chaines of perpetuall slaverie & servitude, then to lay the raine in their neckes, and suffer them to abandon themselves to all pleasures whatsoever.

Seeing that pleasure is so daungerous, God exerciseth his children vnder the crosse, & affliction of the world, least they should perish with the world.

And shal we thinke that if it were not a very dãgerous thing, that God would be so careful to keep it frõ his children, who evẽ frõ the beginning of the world vntill this day (as we may easily see by histories of former times, & examples of this present age) have evermore bin kept vnder the yoke of most rigorous discipline, & continually exercised with paines, poverty, abstinence, sicknes, malladies, captivitie, & other kinds of afflictions, in such sort, that if we wil diligẽtly cõsider the maner how God hath alwayes governed his Church, we shall easily see, that he was not more careful for any thig, thẽ that pleasure should not enter therin, & therfore he hath suffred it to be so miserably afflicted in all ages: that by this means he might stop, as with bushes & thorns, every gap & passage, to keep out this furious & mad beast, which differeth nothing from a mad dog but onely in this, that the one doeth shed his venime by biting, and the other by kissing, and therefore is so much the worse, & more to be feared. For this as though shee were of our acquaintaunce, and came in friendly

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manner to ſalute and imbrace vs: and yet carrieth a dagger ſecretly vnder her cloake to ſtabbe vs, before we be able to ſpie out her treachery: and like the Ivie killeth vs with embracing and claſping vs.

To make vs hate pleaſure the more, hee ſetteth down in the fourth place, other miſeries which enſue of that which do ſo ſnarle vs, that we we can by no meanes ridde our ſelves out of them.

If flatterers (according vnto the old opinion) among domeſticall enemies, be the moſt cruell & dangerous, what ſhall we ſay of pleaſure, who is ſo skilful & expert in trade & occupation, that ſhe ſeldom trieth her cunning with any, but by & by ſhe gaineth her deſire, & findeth favor at their hands, & ſo enchanteth them, that ever afterwards they do nothing but ſeeke to pleaſe & ſerve her. There is no lyon, tyger, ſerpent, dragon, nor any other miſchievous beaſt whatſoever, that wee ought more carefully to ſhunne then this. One may fitly compare it vnto that horrible monſter which *Daniel* ſaw in his dreame, which with his nailes, and teeth of yron. tare, rent, and brake downe whatſoever was in his way, trampling all thinges vnder his feete. And it was very fitly ſaid of *Diogenes*, ſeeing a Courteſan riding into the fields in a coach all covered with velvet, with chains & pearles about her neck, to ſolace & recreate her ſelf, that ſuch a cage was not fit for ſo cruell a beaſt, neither yet that the chains, which ſhe had, were ſtrong ynough to keepe her from doing of miſchiefe.

Pleaſure an incurable diſeaſe, and containing all miſchiefe in it ſelfe.

Among diſeaſes, we are moſt careful to avoid thoſe which are moſt dãgerous; as the plague, the falling ſicknes, madnes, & other poiſoned ſores are moſt of all abhorred, for that there are ſo fewe remedies for them, & thoſe ſo hard to come by. Whereof then doeth it proceed, that we are not only not afraid of pleaſure, but that we ſeeke and hunt after it, and vſe al the meanes that we can poſſible to enioy it? *Architas Tarentinus* was wont to ſay, that there was not a more deadly poyſon then it, nor any thing that did ſo ſuddenly diſpatch men, as it did. Another ſaith, that it is a moſt forcible poiſon mingled with milke and ypocras. Another ſaith, that he will in no wiſe ſuffer her to come nere him, for feare leaſt by her inchantments ſhe ſhould make him mad. Another alſo ſaith, that there is no differẽce betwene *Venery* & the falling ſicknes, or *Epilepſy*. If then each one of theſe diſeaſes ſeverally by reaſon of their force and violence, make men exceedingly afraid of them, howe mightily ſhould pleaſure skare vs, which containeth all of them ioyntly?

Pleaſure ſeparateth vs from Chriſt Ieſus.

But theſe are not al the miſchiefs that it bringeth with it, for the greateſt of al are, that it ſeparateth vs frō *Chriſt Ieſus*, with whom we can not be vnited vnleſſe we forſake the world & the delights thereof: & that we do crucifie the fleſh with all her pleaſures & cōcupiſcences; if we do not take vp our croſſe vpō our ſhoulders to folow & go after him, to the ſtrait way that leadeth to the kingdō of his Father, if we do not chaſtiſe our bodies, & keepe thē imprisoned in ſtrait & hard ſervitude, if we do not hate our ſelves, & to be ſhort, if we be not conformable vnto him in his paſſions and ſuffrings, all which things can in no wiſe agree with pleaſure. So that whoſoever wil love a voluptuous life, muſt needs forſake his ſavior *Chriſt Ieſus*, & by cōſequent the alliāce he hath with God the father, in whoſe grace & favour we can not remaine, but by the vnion which we have with his ſonne. The Scripture alſo evidently declareth, that we can not be friends with the world, but we muſt needs be enemies with God: and ſeeing it is ſo, ought it not to be ſufficiēt to make vs deteſt & lothe it? For if whēſoever our eie, our hand, or our foot do offend vs, & draw vs frō the love of god forthwith we ought to cut thē off: what ſhal we do to this filthy ſinne? We do juſtly hate & abhorre thoſe men who would ſet diſſention and diſcord betweene vs and our old friends, & ſhal we ſuffer this vnhappy & curſed bawd to come nere vs, who ſeeketh by all means poſſible to provoke vs to make a divoreement betweene vs and our husband, who hath loved vs ſo dearely.

It turneth vs from charitie and eſtrangeth vs from the love of God.

If (as *Horace* ſaith) it fareth with friendſhip as it doeth with wine, that the older it is, the better it is: ſhall we not be aſhamed ſo far to forget our ſelves, as to preferre the love of a cōmon ſtrūpet, an vncōſtant & diſloyal naughtipack (which loveth vs to day & to morow hateth vs) before the moſt perfect, entire, cordiall & eternal love of our God, who hath loved & elected vs before the beginning of the world, & ever ſince, having moſt ſolēnly eſpouſed vs by his word & promiſes which he hath made vs, & the faith which we have givē therto, hath not omitted one jot of goodwil, but in all things hath ſhewed moſt ſingular kindnes towards vs, & hath alwaies vſed vs as lovingly as any husband doth his wife? let vs proove if we can, that he is indebted vnto vs in any thing? wherein is he boūd to vs? and yet he hath nothing in his power, whereof he hath not givē a greater portiō thē we deſire, & offred

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vs more thē we wil take. We can not cōplaine of any thing past, cōsidering the infinite blessings he hath bestowed vpon vs most vnworthy men, & why should we feare any thing to come, seeing he hath promised never to forsake vs? For seeing he is immortal, he can not die; & being trueth it self, he can not lie; & being alwaies the same, he can not change: we neede not feare then, that death will separate vs, or that during life he will be wearie of vs. We ought rather to blush & be ashamed of our selves and of our follie, who leaving so sure and certen friendship, so honourable, pleasant, and profitable love, wil choose another, wherein there is nothing but dishonour, losse, displeasure, sorrowe, complaint, discontentment, feare and distrust.

Here is yet another point to be considered, & that is, that in a short time we must either leave pleasures, or they will leave vs; & shall we not herein acknowledge the judgemēt of God? for even as the light appearing vnto vs, & the meanes whereby we may know the trueth, if we either refuse it or disdaine it, we provoke God to punish this our ingratitude, and to give vs over into a reprobate sence, whereby not only the means of attaining further knowledge in Gods misteries, is quite takē from vs, but also our blindnes is strengthened, & driveth vs forward to seeke after lies. In like manner, after God hath offered vnto vs his love, and hath taught vs the way how we should love him, if we violate & offer injury vnto the most amiable thing in the world, making no accoūt thereof, he thē withdraweth his grace frō vs, & abandoneth vs to our desires, in folowing of which, we begin presētly to love our pleasures, which is the most filthie strumpet that can be imagined, and so would she seeme even vnto her lovers, if they could see her as in deede she is. But the greatest mischief of all is, that such as are in pleasure thinke them selves happy, & fortunate; for as the height & perfectiō of follie is, in that we please our selves therewith, & think that we are wōderous wise: so indeed cānot we be more vnfortunate, then when as we accoūt our felicitie to consist in those things wherein resteth our greatest miserie: and though we be in most wretched estate, yet we wil never beleeve it, nor give any credit vnto those who tell vs so. *S. August.* (who in many places hath notably expounded what true happines is) saith in his discourse touching the maners of the catholik church

Pleasure maketh men madde and furious.

that he can not be accounted happie, who can not enioy that which he loveth, neither yet he who hath that which he loveth, if it be hurtfull vnto him, neither yet that man which hath the moſt ſoveraigne and profitable good thing that is, if he love it not, nor care not for it. The reaſon is this, for that thoſe who deſire that which they can not obtaine, are tormented: thoſe, who poſſeſſe thoſe things which ought not to be deſired, are deceived and abuſed: and ſuch as care not for thoſe things that are to be deſired, and ſuch as they muſt needs have if they will be happie, are ſicke and diſeaſed: which can not come to paſſe, but that he to whomſoever they happen, muſt needs be miſerable. Wherevpon it neceſſarily enſueth, that ſuch as deſire to be happie, muſt both love and enioy thoſe things that are abſolutely good. And there is nothing ſo, but God: he is the fountaine, the ſpring, and the original of every good thing which we can deſire: our hope for to ſatisfie our deſire; and therefore we ſhall never be happy before we come vnto him. We muſt not come ſhort, nor we muſt not go too farre; for the one is dangerous, and the other is ſuperfluous & ridiculous. For that on this ſide of our God, there is nothing firme and ſtable; and beyond, there is not any thing at all. So if we will be vertuous, we muſt followe the meane, as our Captaine and leader: ſo likewiſe muſt we repoſe our ſelves wholy in him, if we will be abſolutely happie and bleſſed.

Such as ſeeke their felicitie in pleaſure, are enemies to vertue, reaſon and veritie.

Thoſe then who ſeeke for their felicitie in pleaſure, & thinke to finde it if they may reſt in ioy and delight, are they not farre from their account? yes certenly, and ſo much the rather, for that their mindes being poſſeſſed with this falſe opinion, they are hindered (as *Ariſtotle* ſaith) and made vnfitte to receive any perſwaſion which is offered them, to drive this conceite out of their heads, and to make them know wherein true felicitie conſiſteth. For there is nothing more arrogant and vntractable then man, if he be once perſwaded that he is happie, and then there is a certaine kinde of moroſitie and diſdainfull arrogancie, which maketh him vnfit to vnderſtand any demonſtration, be it never ſo plaine and forcible to correct his manners. And this was the reaſon why *Plato*, being required by the *Cyrenians* (who were a diſſolute people, and wonderfully addicted to their pleaſures) to make & deviſe them ſome good lawes, where with the governe-

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ment of their common-wealth might be amended; refuſed to graunt vnto their requeſts, though it ſeemed to be a very ciuill and commendable demand, ſaying; it was a hard matter to bring ſuch a nation vnder, and gouerne them by lawes, who by reaſon of their wealth and abundance, accounted them ſelues ſo happie. And therefore *Chriſt Ieſus* teacheth his Diſciples, that they ſhould not caſt pearles before ſwine, who haue no other God but their bellies, nor any other felicitie and paradiſe, but to wallow and tumble in their owne filthines. Math.7.

The firſt proofe of the miſchiefe afore named.

But I pray you, if it were not very bad, needed there ſo many examples and reaſons to make men hate a thing, that is of it ſelfe ſo odious, and to induce them to embrace that which is ſo amiable? is there any thing ſo full of vnſpeakeable pleaſure, as is our God, who is loue it ſelfe, and the cauſer of that which maketh vs loue his creatures? Let vs a little conſider howe pleaſing and agreeable it would be vnto him, who is the author of all beawtie, comelineſſe, order, excellencie, and dignitie of things what ſoeuer is in the worlde? If in a moment by his word alone, he hath created the heauens, the elements, and all things elſe what ſoeuer, and that in ſo ſingular and excellent a forme and faſhion, that in regarde of their admirable comelines, the *Grecians* termed them by this name *Beawtifull*: what ſhall we thinke of him that ſeeth the affections of our hearts, and what ſo euer is in vs, that maketh vs to admire them? if the vſe and profit which wee haue of his creatures, doe teach vs the greatnes of his bountie: if the continuance of all things doe in liuely manner declare his power and his eternitie: if the excellent and exquiſite manner of building of ſo wonderfull a frame, doth ſufficiently declare his wiſedome and skill: I would know if this rare beautie which appeareth in all his workes, will not make vs thinke and conſider, how farre he him ſelfe ſurpaſſeth all in glorie and beautifulnes? for theſe are but ſmall beames comming from that wonderfull and ſurpaſſing light that is in him.

The ſecond proofe.

The beautie of vertue is ſo great (ſaith *Plato*) that if men might ſee it with their eies, they would be raviſhed with the loue thereof. Then that of God muſt needes (by reaſon) be farre more excellent. For he is the father and patron of all, and yet notwithſtanding both the one and the other haue ſo fewe louers

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in this world, that neither he can get a wife, nor his daughter a husband to marrie her. The Sunne which compaſſeth the earth euery day, inlightning and heating the creatures thereof, hath ſeemed to be ſo beautifull in the eies of ſome, that they haue made an *Apollo* and a *Phœbus* of it, erecting temples, and offering ſacrifices therevnto, and honoured and adored it as a God. And yet the great Sonne of iuſtice and righteouſneſſe, who is the fountaine of all brightnes, can not finde ſo much fauour as to bee acknowledged of his owne ſubiects, for their Lord, or reuerenced as a father, or heard as a maſter, or adored as a Creator, refuge, and protectour: and yet for all this, that he may draw them vnto him and procure them to doe their duties, he ſheweth them his power, and impparteth to them of his grace, wiſedome, happines, beautie, and greatnes, ſo much as is expedient and ſufficient to make them beleeue that he is perfect, and repleniſhed with all vertue.

An amplification of the former proſe, by a fit comparison.

Was not this a ſtrange miſerie and perverſneſſe in our nature, that ſeeing the beautifull and goodly colour which appeared in the fruit of the tree of knowledge of good and euill, though it were ſubiect to rottenneſſe, yet wee had ſuch a deſire to eate thereof, againſt the expreſſe commaundement of God, without being afraid of his anger, or to looſe his fauour, from which we are eſtranged by this meanes, neither of the ſhame and confuſion which we purchaſed vnto our ſelues, looſing his moſt precious and excellent graces, which he had ſo abundantly imparted vnto vs in our creation, neither of death nor euerlaſting malediction, vnto the which wee haue made our ſelues ſubiect, could divert and turne vs from this vnruly and diſorderly appetite? and that on the contrarie, by the incomparable and eternall excellencie of our God, we can not be mooued nor perſwaded by any means what aſſurance ſo euer we haue of peace, of life, ioy, tranquilitie, bleſſing, happines, and felicitie; to the which by this meanes we may attaine. For there is nothing but the brightnes of his countenance that can make vs happie, and ſatisfie vs in our deſires. This is that which contenteth the Angels in heauen, which ſo rauiſhed *S. Peter* in the mountaine, and that which the Apoſtle *Philip* deſired to ſee. This is the end of our hope, and the fruit of our faith: this is the conſolation which our poore parents had in

The excellent contentation which Gods children haue in him.

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their griefes, and the proppe that ſuſtained them in their temptations: this is the reſt and end of all our labours, & this is the ſumme of all the promiſes of our God: this is that which *Chriſt Ieſus* hath purchaſed for vs by his death: this is the conſummation of his mercies: this is that which the eye hath not ſeene, nor the eare hath not heard, nor the heart of man can conceiue, which notwithſtanding is laid vp for the faithfull: this is the river of his pleaſures, whereof he hath called vs to drinke: this is the ſpring of our life: this is the banquet and the marriage he hath called vs vnto: this is the table where we muſt ſit: this is the boſome of *Abraham* whether *Lazarus* was caried: theſe were the heauens that were opened to *Saint Steven*, to comfort and ſtrengthen him, when as he was ſtoned of his enemies for the trueth: this is the glorie whereinto CHRIST IESVS is entred by his death: this is the lande of the liuing: theſe are the riches and ineſtimable treaſures of the kingdome of GOD: this is the tree of life: this is the day without night, and the continual ſpringtime: this is a great Ocean ſea of peace, of ioye, of glorie, and of what good thing ſo euer we can wiſh, deſire, hope for, or receiue, and the greateſt gift he can beſtowe of vs: this is more then I can ſpeake of, and farre ſurmounting the capacitie of men and Angels: this is that whereof we can not preach, and whereof others cannot thinke ſufficiently to make them loue it. There is no want of beautie in this face: there is no ſuch thing as maketh other faces verie diſpleaſant, and that is vice and imperfection; there can bee no exception: all thinges that are therein are moſt perfect and exquiſite, both in the iudgement of heauen and earth.

An other compariſon of the excellencie of the ſervant, compared with the excellencie of the maſter.

Howe falleth it out then, that there are ſo fewe in loue with God? If any man be commended for his wiſdom, his eloquence, his ſtrength, his paines, or any other vertue, euery man deſireth to ſee him, and we loue him oftentimes before we ſee him. As for example: who is there at this day, that doth not loue *Abraham* for his faith, *Ioſeph* for his chaſtitie, and *Moyſes* for his wiſdome, vigilancie, and fidelitie; *Samſon* for his ſtrength, and *David* for his clemencie and curteſie, *Salomon* for his wiſdome and magni-

magnificence, *Elias*, *Ezechias*, *Iosias*, and *Mattathias*, for their great zeale, and likewise *S. Paul* for the innumerable vertues that were in him? and if we adore their memories with so great reverence, and such singular affection; what would we doe if they were aliue againe, and in our presence? and yet notwithstanding these were seuerall vertues in each of them, one in this man, and an other in that: and to speake truelie, their was in euery of them but the seedes of these graces. If then as imperfect as they were, the very remembrance of them is most delectable and amiable; howe reuerent and beloued shall the remembrance of our God be vnto vs, in whom they are all vnited and conioyned in all perfection?

The third amplification which maketh men altogether inexcusable.

But this is not all our ingratitude. For seeing that when wee haue seene a goodly tablelet, or beawtifull tapistrie, we presently are desirous of them, and we will giue, we care not what, so we may haue them, yea more a great deale then they are woorth, though they be but dead pictures, and that the sight of them will serue vs for nothing, but to please our eies: shall our God, who doth dailie discouer his face vnto vs, and offereth vs continually most perfect pleasure, shall he (I say) be left vnlooked at, or not contemplated of any man? in thus doing, we euidently declare, that either we know not how to make choice of good things, or else that we doe not choose them for loue and affection. For if it were possible to take all the beawtie that is particularly placed and bestowed vpon euery seuerall creature, to the ende to place them all in one bodie: no question but there must needs follow a singular excellencie, and it would be accounted of in this world, as a miracle. Let vs imagine nowe with our selues, that there is such a thing, and that vnto the beawtie hereof, all wisedome, honour, vertue, and perfection, both in heauen and earth, is annexed and conioyned, as in truth all this is most apparant in *Christ Iesus*, as he is man, and we can not conceiue any excellent thing, but it is in God in most abundant manner. Whereof then proceedeth it, that such a perfection, or a lesse excellencie by many degrees, is so highly honoured in the creature, and yet it is not admired nor regarded in the Creator, who of all other is most perfect? We are like vnto maids which vsually loue the seruants better then their masters: and there is some more difference, neither

ther is the caſe all one. For the reaſon why they loue not their maſters is, for that they are aſhamed to offer any kindnes vnto them, or for feare that if they did, they ſhould notwithſtanding be reiected, or for that if they might attaine it, they thinke it will quickely be talked of and caried abroad. But there is no ſuch danger in louing of our God. For he doth offer his friendſhip vnto vs, and there reſteth no further trouble or danger, then to accept of it: there is no ſhame belonging to it: for it is an honour and credit for vs that we loue him, and he vs: there is no feare: for he can not denie vs, if we once ſeeke his fauour and friendeſhip; and hauing once attained that, we ſhall be moſt happie and bleſſed. For as ſoone as hee hath adopted vs for his children, and that he dwelleth in vs and we in him, according to the old and vſuall rules of friendſhip, he doth participate vnto vs of all his goods and treaſures: he is willing to doe good to his enemies. And if he cauſe the raine to fall vpon their ground, and the ſunne to ſhine vpon them alſo, what will he doe vnto his friends? If the riches and plenteouſnes of the mercies of our God be ſo great, and the abundance of his goodnes ſuch, that the very leaſt and worſt of his creatures participate thereof, is it likely that thoſe of his owne familie and houſhold, ſhall want? It may then euidently appeare, by that which haue beene alreadie ſpoken, how profitable, pleaſant, and honourable the loue of God is vnto all thoſe that attaine vnto it, and that is, as many as deſire it: for we may, if he giue vs the grace to will and deſire it.

The fourth amplification, declaring the ſtraunge blindnes of voluptuous perſons.

But ſome man will ſay; That this is loſt labour, and a very abſurd thing, to goe about to prooue that God is beautifull and amiable; ſeeing it is as cleere as may be, and ſo certen that it needeth no prooſe. Which I confeſſe to be true, and that there needeth no more words and arguments to prooue his beautie, then there doth to prooue his power, his wiſedome, his eternitie, or any other excellencie that is in him, which are as cleere and euident as is the light and heat of the ſunne. But to what other purpoſe ſerueth this replie, then to encreaſe our ſhame? for if he be ſo amiable, that wee thinke it a ridiculous thing, to endeuour to prooue it, for that it was neuer doubted of, why then doe not we loue and embrace him? Wherein wee imitate ſicke and diſeaſed men, who will confeſſe that the meate which you offer them

them is very good, yet they will eate none of it: and beeing asked why, they answer, that their disease hath taken away their taste: so likewise we must acknowledge, that that, which hindreth vs from the loue of God, is the peruersnesse of our nature, which doth not onely shew it selfe to be exceeding great, by reason of the feruent desire we haue to that which is naught, but much more by the small affection wee haue vnto so excellent and precious a thing, as this is. How should we loue vertue and honest things, seeing we can not loue God, who is the rule and the square to guide vs therevnto? and therefore we must not say that this is spoken to no purpose. For it is certen, that we doe not loue God, and wee declare as much by our workes, in that we follow our pleasures: and it is most true, that we can not loue him and our selues both together, or that wee lay vp treasure in earth and in heauen, or that we should liue to *Christ Iesus* and to our selues, or that we be of the worlde and of the Church, or that wee be of righteousnes and of sinne, or that both the flesh and the spirite should rule in vs, or that wee should be the children of light, in doing the workes of darkenesse, or that wee should repent vs of our wicked actions, in following our corrupt affections, or that we mortifie the works of the flesh, in following the filthinesse thereof: and in a word, that we should loue God, and be loued of the deuill, wearing the liuerie and badges of his seruants and slaues, by continuing in our pleasures and delights, obtaining at length the reward fitte for such a master to giue, which is fearefull destruction and horrible confusion.

Their shameles impudencie set down for the fifth amplificatiō.

We are so shameleſse and impudent at this present, that we thinke it not sufficient for vs to be voluptuous, but we must declare it, and make it manifest in our wordes, in our talke, in our countenances, in our gate, and in our apparell and attyre: not so much but our purses, our garters, our girdles, and euerie thing about vs, doe euidently declare our affections. We make it manifest by the badge that wee carrie, whose wee are, and to whome we belong: and to speake truely, we are not so afraide of any thing, as that we should be naught, and no man should knowe it. Hee that doth euill, vsually hateth the light: but this is so common a thing in our time, so vsuall and practised of all

men,

men, that he that will not doe it, muſt auoide the light, and ſhun converſation and companie of men: ſo that the ſhame and feare, which were as two raynes to pul backe our curſed deſires, and to keepe vs in our dueties, are at this day broken and plucked in ſunder.

And as there is no man, which bluſheth at that which is euill; ſo alſo there are very fewe, which are aſhamed when they are told thereof, or ſhew any diſlike, when as wickednes is committed before their faces. And that it is ſo; how many ſhall you finde in ordinarie aſſemblies, which will not laugh at follie and naughtineſſe, and who are not as diſſolute in laughing, as the other in ſpeaking and doing? We are farre from reſembling thoſe yong gentlemen, who being in a place, whereto a certaine bawd had ſecretly brought diuerſe of the moſt beautifull and fine courteſans that could be founde, to trie their chaſtities; aſſoone as they eſpied the ambuſh and deceit, they beganne to hang downe their heads for ſhame, and to looke one vpon another, turning both their eyes and their eares from the courteſans, fearing leaſt otherwiſe they ſhould be ſurpriſed by their beauties, comelineſſe, and entiſing wordes. Whereas wee contrariwiſe, if the like occaſion be offered, doe very curiouſly and ſeriouſly beholde their faces and beauties, their comelines, their geſture and behauiour, and wee are content to ſpende whole nights to heare them babble and prate, without beeing once aſhamed that wee are familiar with them, neither yet conſidering what offence wee giue by this meanes, to our ſeruants and children.

Notable examples of honeſt ſhamefaſtnes of our anceſtours, compared with the impudent and ſhameleſſe boldnes of Chriſtians of this age: and ſerueth for the ſixt amplification.

Cato the elder, being *Cenſor*, cauſed a Senatour to depart out of the Senate-houſe, for that he had kiſſed his wife before one of his daughters: and *Hieron*, having heard the Poet *Epicharmus* (who as he was very pleaſant by nature, had ſpoken ſomething in the preſence of his wife, which was ſomewhat laſciuious) condemned him in a great ſome of money: either of them ſhewing by this their fact, in what diſcipline thoſe in former times liued, wherewith if we compare the manners of this age, we ſhall plainlie ſee and behold how farre the children haue degenerated from their forefathers. There is greater experience at this preſent, then euer there was, of that which

Eſop

Esop speaketh in one of his fables, that all affections and passions accompanie loue, except bashfulnes and shamefastnes: there is pitie, anger, envie, feare, iealousie, distrust, and suspicion, mingled together: but this is wanting. And if there were any, though it were neuer so little, should whores be so braue as nowe they are? should they iet with their heads aloft, as now they do? should they haue such credit among men, to rule and lead them which way they list, as nowe they haue? should the stewes and houses of all filthines be so haunted, as they are at this day? *Crates* perceiuing the image of *Phrine*, which was erected in the temple of *Apollo*, in remembrance of the most famous strumpet that euer was in all *Greece*, began to crie out aloud, and to say in the presence of all those that were about him, that it was the trophe and monument of the dissolutenes and infamie of the Grecians, which was publikely erected to witnesse vnto the immortall gods, and to testifie their owne shame to the Sunne, to the sacred virgins, and to all posteritie. And how come these strumpets by their iewels, pearles, precious stones, and other ornaments, wherewith they are so adorned and beautified? wherewith all doe they builde their costly and sumptuous houses? and howe come they by their rich and antike tables of *Venus*, *Cupid*, and *Adonis*, which hang in their halles: their goodly walkes and gardens of pleasure, which are planted and made in euery place, to our manifest shame and reproch, and to the euident declaration of our filthie and stinking pleasures to all the worlde? By meanes whereof, that which the Prophet spake of the Synagogue, may at this present be very fitly applied vnto vs, and that is; that we haue the forehead of an harlot, & we make our sinnes as manifest, as did the *Sodomites*, by word, by countenance, and by all other meanes, beeing no more ashamed thereof, then we are to drinke or eate: nay, we glorie in it, as in our goodliest ornaments and garments of greatest honour.

The extreme impudencie of these last times.

Other examples, seruing for the seuenth amplification of the horrible furie of this last age.

We should at the least, follow the examples of our first father, who being ashamed of the ingratitude and disobedience shewed towards God, hid him selfe among the trees in the garden: and that of the *Ninivites*, who for the same cause covered them selues with sackcloath, and poured ashes vpon their heads, after the manner and custome of our auncestours, in token of their humi-

humilitie and great ſorrowe: or that of *Daniel*, who falling to the grounde bewayled his owne ſinnes and the ſinnes of the people, ſaying, O Lorde, wee have ſinned, and our fathers have done vnrighteouſly, wee have committed iniquitie, wee have bene rebellious, and haye declined from thy precepts and commaundements; wee woulde not heare thy ſervaunts the Prophets, who ſpake in thy name to our Kinges, to our Princes, and to our fathers, and to all the people of the lande. Righteouſneſſe belongeth vnto thee, but vnto vs ſhame and confuſion. Or of that poore ſinner, who being grieved with the remembraunce of her ſinnes, caſt downe her ſelfe at the feete of *Chriſt Ieſus*, which ſhe kiſſed, waſhed, and wiped with the haire of her head, thinking her ſelfe vnworthie to come before his face as others did. Or of the prodigall ſonne, who with great humilitie confeſſing his faultes before his father, beſought him to take him as a ſervaunt into his houſe, ſeeing hee was no more worthie to bee called a ſonne. Or of the poore Publicane, who praying in the Temple, durſt not lift vp his eyes to heaven by reaſon of his guiltie conſcience, and the great number of his ſinnes, but ſaying vnto God with a ſorowfull countenance, Lorde bee mercifull vnto mee a ſinner; by which, and by many other examples it may appeare, that Gods children (though that naturally they bee ſinners and tranſgreſſours) yet they are not ſo hardie and ſo ſhameleſſe in their ſinnes, but that with ſhame and ſorrowe they humble them ſelves before God, confeſſing their faultes vnto him, to the ende they may obtaine mercie and forgiveneſſe.

The ſupreme and laſt degree of the impietie of voluptuous men.

This is then a wicked marke, and I knowe not whether it bee a ſigne and token of Reprobation, to commit wickedneſſe with ſuch boldeneſſe and aſſurance as wee doe; and to take ſo much the more pleaſure in it, as wee knowe it to bee filthie and diſhoneſt; and to delight in it for the noveltie, as lightlie all laſcivious and voluptuous perſons doe: who are beſt pleaſed with newe pleaſures, eyther in deedes, wordes, ſonges, pictures, and ſuch delicacies. And they never conſider, that among all pleaſures there are none permanent: eyther all are paſſed away, or elſe to come, and therefore of one ſide there is alwayes griefe, and of the o-

ther ſide torment. They doe not conſider that all are fantaſticall and apparant, and that all the pleaſures of the worlde are as the Emperour *Adrian* ſaide, like vnto golden pilles, which are ſweete without, but ſo bitter within, that no man can abide to taſte them. Theſe are dreames, whereof all the pleaſure is loſt as ſoone as we awake. This is like vnto the apple which was ſo good and beautifull in the eyes of our firſt parents, and ſo badde in diſgeſtion. This is a white ſepulchre, which without is fayre and goodly, but within is full of filthie rottennеſſe and ſtincke. This is a ſweete baite, which maketh vs to devoure the deadly hooke that is hid within. They doe not regard, that the ende and concluſion of their laughing (as *Salomon* ſaid) ſhalbe ſorowe and weeping. And therefore *Chriſt Ieſus* ſaid, (ſpeaking to the voluptuous ſort) Wo be to you that laugh, for you ſhall weepe. And *Saint Paul* ſaith, If you live after the fleſh, you ſhall die.

The picture of pleaſure, to the ende to make it more deteſtable, which is ſet downe for the firſt remedie.

Pleaſures (as they are reported by our aunceſtours) are like vnto the *Syrenes*, which (as *Dion* ſaid) had all whatſoever appeared in ſight, moſt excellent; their long golden hayre, their gray eyes, their rounde pappes, their little mouthes, their redde cheekes, their breaſtes, their neckes, their handes, and every part about them paſſing white, and beautifull as Allabaſter: but the tayle which was hidde within the water, was long like a ſerpent, ſharpe, crooked, and venemous. And this was the reaſon why *Ariſtotle* counſelled ſuch men as would avoyde pleaſure, to looke on her behinde, and not before: and that herein we ſhoulde haue ſuch conſideration, as had the governours of *Troy*, when it was debated in publicke Parliament, whether *Helen* ſhoulde be deliuered to the *Grecians* or not. For when as they behelde her beautie, her nobleneſſe, her geſture and comlineſſe, and other excellent thinges which did highly commend her, they thought it not good by any meanes to deliuer her: but when as on the other ſide they conſidered the great miſerie, loſſe, ruine, and deſolation which was like to enſue, they foorthwith agreed ſhe ſhoulde be ſent backe againe to her husband. If in like manner caſting behinde vs whatſoever pleaſure may ſeeme to promiſe vs at the firſt ſight, we woulde diligently conſider and weigh with our ſelues what miſchiefes,

troubles

troubles, ſorrowes, torments, diſeaſes, obloquie, diſhonour, and evill reporte they leave in the latter end: and alſo of the ſudden death whereto they bring all thoſe which follow them: I verily think that the conſideration of theſe things would ſomewhat coole & aſſwage the exceſſive deſire we have towards them.

The ſecond conſideration which is to be vſed as a remedie, is to note the iudgements of god againſt voluptuous men.
1. the deluge.
2. The deſtruction of Sodom.
3 The overthrowe of the Beniamites
4. The confuſions in Davids houſe.

It were alſo very materiall, if in reading old and auncient ſtories both ſacred and profane, wee would marke and obſerue the fearefull judgements of God vpon fleſhly and voluptuous men. For this was the ſpeciall occaſion why God ſent the univerſall flood, and deſtroyed every living thing that was vpon the face of the earth: and alſo of that lamentable deſtruction of *Sodom*, and of the other cities neere adioyning: and of the 24000. men who were overthrowen by the children of Iſrael, for that they had committed ſinne with the *Moabites*: and likewiſe of that great diſcomfiture of the *Beniamites*, who were almoſt wholly deſtroyed by the other Tribes, that is, by their owne brethren, for that they had bene negligent in puniſhing the outrage, which was offered vnto a wife of one of the *Levites*: as alſo the inceſt that was committed betweene the brother and the ſiſter in *Davids* houſe, of the murther that after enſued betweene the brothers: of the conſpiracie made againſt the King by his ſonnes and his principall Counſellers: of the rebellion of his ſubiects: of the reproch to his wiues, who were violated by his ſonne in the preſence of all the people: and in a word, of all the troubles and great diſorders, which happpened in his kingdome for the adulterie committed with *Barſabe*. We may gather by theſe hiſtories, howe great the anger of God is towards thoſe, who are guiltie of this ſinne, and that it is no ſport, no tricke of youth, no trifling ſinne, as it is vſually termed, to the ende to extenuate it, and to take away all conſcience and feeling thereof, that the barres being taken away, men might runne at randon, as in a broad field, after al their luſtes and concupiſcences.

3. Remedie againſt this ſinne, is the conſideration of the miſeries which haue happened to heathen men, prooued by profane hiſtories.

This is to bee wondered at, that the judgements of God are ſo rigorous and terrible, and yet it ſeemeth they are not perceived: or elſe that the grievouſneſſe of our faultes are ſo cloaked and diſſimuled. For hee hath not onely declared by the holy Scriptures in the examples of thoſe of his Church, howe greatly they diſpleaſe him, but alſo in the hiſtories and regiſters

of all times by the alterations and ſtraunge miſeries which the diſſoluteneſſe and licentiouſneſſe of life have brought vnto ſundrie countries and kingdomes. The Citie of *Troy* which was ſo great and ſo rich, was quite raced, the Princes ſlaine, the Ladyes made ſlaves, the people ſcattered, and all the Countrey waſted and deſtroyed for the raviſhment of *Helen*.

1. *Troy.*

Ionia in the tyme of King Cyrus was ſacked and diſpeopled, for the whoredomes and filthineſſe that there abounded.

2. *Ionia.*

Iohn the twelfth of that name Pope of *Rome* beeing taken in adulterie, was ſtabbed with daggers without any reſpect, either of his dignitie or Triple Crowne. The *Sarrazines* (who poſſeſſed *Spaine* a long time, and helde the kingdome of *Granada* vntill the reigne of *Ferdinando* King of *Arragon*, who chaſed and drove them out by the prudent and wiſe conduct of the valiant *Conſalvo*) were called out of *Africke* where they were, and came with a mightie armie by the practiſes and intelligences of a *Spaniſh* gentleman, in revenge of the wrong done vnto him by King *Roderich* who kept his wife, whereof it enſued that the ſayde King beeing overthrowen in the great battailes, and all his race wholly rooted out, the people fell into the ſlaverie of theſe *Mahumetiſtes*, who being not content to robbe them of their goods and libertie, aſſayed by all meanes poſſible to extinguiſh their religion, their faith, and the memorie of *Chriſt Ieſus* in *Spaine*, and to plant *Antechriſtian* religion among them. Let everie one imagine with him ſelfe the diſorder, the lamentations, the tyrannies, and miſerable oppreſſions which were ſeene and heard at that day in that Countrey, by occaſion of this adulterie: and of the other ſide, the terrible furie of our GOD, which did evidently appeare herein; and then let him judge, whether ſuch ſinnes are ſo light, as they are commonly accounted. In the time of *Charles* King of France, and brother to *Lewes* the ninth, all the Frenchmen that were in *Sicilie* were miſerably ſlaine on Eaſter even; their litle children taken violently frō their mothers breſts & daſhed againſt the ſtones, the mothers which were great with child had their bellies ripped, & the infāts taken out, & throwen to the ſavage and wild beaſts, with many other cruelties never heard of before, all which was done to puniſh

3. *Pope Iohn.*

4. *Spaine.*

5. *Of the Frenchmen.*

the

the insolencies and outrages which they had committed against the women of the countrie. A certaine Duke of *Millane* of the house of the *Sforces*, was miserablie slaine in *Saint Stephens* Church by a gentleman named *Lamponian*, for that hee was over familiar with his wife, though he had bene oftentimes admonished to abstaine from her company. And of late dayes, *Alexander Medices* the first Duke of *Florence* (after he had eschewed many daungers, whereto he had often bene subiect by reason of his whoredomes) was in the ende taken in the snare, which his owne couzen germane had set for him, and pitifully slaine in his bedde, at such time as hee expected the comming of a young gentlewoman of *Florence*, with whome hee was in love.

G. the Duke of Milan.

The wrath and anger of God, is not onely powred out against such men as commit these sinnes, but also against such Magistrates and rulers as dissemble these offences, and are negligent in punishing of them. *Hely* had two sonnes very evill disposed, and such as among other their sinnes, assayed and tryed the chastitie of young women, when as they went to pray in *Silo*: whereof hee beeing advertised, and required to take order therein, hee reprooved them: but because it was coldely done, and not with such rigour and severitie as was requisite to reclaime them from their sinnes: *God* was so angrie with him, that both him selfe, his two sonnes, and the wife of one of his sonnes dyed so straungely, that the wrath and judgement of God did easely appeare in these so wonderfull judgementes. *Phillippe* King of *Macedonie* and father of *Alexander*, after great prosperitie and sundrie victories obtained, was at the length most vnworthily slaine by a young gentleman of his owne Courte called *Pausanias*, for that (beeing oftentimes desired to doe justice vpon a certaine nobleman, for some injurie and dishonour offered vnto him) hee would not regarde his suite, but passed it over in silence, thinking by that meanes to suppresse the quarrell. But the young gentleman thinking that so great an indignitie ought not to bee vnpunished, neither yet that that King was worthie to live, who woulde suffer and beare with it; determined with him selfe to kill his Prince, and finding fitte and convenient opportunitie, stab-

The fourth remedie is by way of comparison. If God have not spared such as have favoured voluptuous mē, what shall the fleshly men them selves expect. & therefore we ought to flie this monstrous sinne.

bed him with a dagger, whereby hee dyed foorthwith. If in reading or rehearsing these histories one would consider howe it was possible, that one man alone of so base condition, durst be so bolde to enterprise such a thing, or have the constance to prosecute it, or the wisedome to conceale it, or the dexteritie to execute it; there is no man but will confesse, that it fell out by the permission and providence of God, who by this meanes woulde shewe foorth a great example of his justice, not onely against malefactors them selves, but also against all such Magistrates and Iudges as will suffer and beare with them in their naughtinesse.

There is one most memorable historie of all other, written by *Plutarch* in the life of *Pelopidas*, of a poore man named *Scedasus*, who dwelt in *Leuctres*, and had two very beautifull and vertuous daughters; he himselfe was very courteous and friendly toward strangers, though he had no great store of wealth. It fell out so, that two *Lacedemonians* having often times lodged in his house, and being very wel vsed became enamored of his daughters: notwithstanding they durst not attempt any thing, beeing helde backe both by the presence of the father, and by the reverence they bare vnto them in regarde of their vertue and honestie: by reason whereof they passed foorth on their journey without demonstration or shew of any love or affection. At their returne *Scedasus* being not at home, they found no bodie but his two daughters, who receiued them with like entertainment as before. Which curtesie of theirs, with their excellent behaviour & good grace in euery thing, so increased their furious passions, that seeing them alone, without counsell, without aide or gard of any man, and forgetting the honour, favour and curteous intertainment which they had receiued at the hands of the father and of his children, the holy and inviolable rightes of friendship and hospitalitie, the great vertue of their ancestors, the severe lawes of *Lycurgus* against adulterers, the straite discipline of the countrie, the great fame which was spread over all the worlde of the vertue and equitie of the *Lacedemonians*, and many other considerations which might have brideled them, if their lust had not wholly blinded them, forgetting all this, they violently ravished these two virgins, and spoyled them of their virginitie: yea and

they

they did worse. For whē as they had accomplished their wicked desires, seeing them weepe & crie out vnto the gods for revenge, vpon that horrible injurie offred to them, they killed them both, & threw them into a well, and afterwards went home into their own countrie. Not long after the father returning home, and finding euery thing saving his two daughters, was long in doubt what was become of them, vntil at length by the miraculous and wonderfull working of God, a little dog which was in the house with continual barking, sometime running to *Scedasus*, & sometime to the well, which was in the garden, caused him to conjecture as indeed it was: and so following this litle beast, went to the well to seeke for his two daughters, and found them both in the pit, to his vnspeakeable and exceeding griefe: having pulled them out and buried them, began to sorow and to be grieved in such wonderfull manner, that al that knew him had compassion on him: and as he complained to his neighbours which came to comfort him, one among the rest tolde him that the two *Lacedemonians*, which a little before had lodged in his house, had bene there in his absence, which made him presently suspect that they had committed the murther, for that they had so often commended his daughters, saying, they shoulde bee happie men that shoulde marrie them. Wherefore he determined presently to goe into *Lacedemonia*, and to make humble supplication to the *Ephores*, to doe such justice, as the indignitie and horriblenesse of the fact required. Which when he had done, and finding the said *Ephores* to give him no great hearing, hee went from them vnto the Kinges: and for that they gave him as colde entertainement as the other, hee was constrained to returne to the people, and to recounte vnto them the great and intollerable wrong that was offered vnto him: but hee founde no man that eyther woulde or durst favour him in so good a cause, by reason whereof he fell in despayre, and continually ranning vp and downe in the streetes like a madde man, stamped on the grounde, and holding vp his handes to the gods, called for the furies and infernall spirits to ayde him, and so continued vntill his dying daye. Beholde here a briefe narration of the fact, it remaineth that wee vnderstande the sequele, and that which happened afterwardes.

terwardes. When as this monſtrous facte was committed, the *Lacedemonians* commaunded over all *Greece*, and the better to keepe their provinces in awe, had placed Garriſons in everye principall Citie: by meanes whereof the *Grecians* did evidently perceive, that they were ſpoyled of their libertie, and tyed to a perpetuall ſlaverie: which thing did ſo wonderfully grieve them, that the *Thebanes* (deſiring rather to dye once, then to live in continuall ſervitude) marched vnder the conduct of *Epaminundas*, and furiouſly aſſayled the Cittadel, wherein the Garriſon was, and ſo valiantly maintayned the fight, that they overcame them, and ſlewe them every mothers ſonne. This beeing done, they vnderſtoode that the *Lacedemonians*, beeing greatly mooved with their rebellion, came with all their force to ſacke and ſpoyle their countrey: whereupon they made all preparation that might bee; muſtered their men, marched forwarde, and mette the enemie at the ſame place, where the daughters of *Scedaſius* had bene buryed, and entring the fight did valiantly maintaine the skirmiſh, and in the ende whollye overthrewe their enemies in ſuch ſorte, that they were never afterwardes able to recover them ſelves. Which made everie man to wonder. For it was a very newe and ſtrange thing, and not heard off before, that they ſhoulde bee vanquiſhed with a leſſe power, ſeeing there was no nation that durſt meete them with equall forces. Here God ſhewed evidently, that hee did well remember the violence which was offered vnto the virgins above mentioned, and alſo the negligence of the Iudges in puniſhing ſo great a fault. For to make it more manifeſt, when as they were at the greateſt height of honour, and in the toppe of all their proſperitie, when as they ſuppoſed that no evill could happen vnto them; after that they had bene Lordes of all *Greece* by the ſpace of ſixe or ſeven hundred yeeres, they were by a handfull of people whollie diſcomfited and overthrowen, juſt by the grave of the ſaid maids, and by one battell brought to ſuch neceſſitie, and want both of men and of all other neceſſaries for warre, that afterwardes they were never able to defende them ſelves againſt any that woulde aſſayle them. And that which is further to be noted, to

make

make the iuſtice of God more manifeſt and appearant, is, that *Pelopidas* one of the Captaines of the armie of the *Thebanes*, being (a little before the meeting of the two armies) terrified by ſome ſignes which he ſawe in the ayre, which as he thought, did prognoſticate ſome euill lucke; *Sceda ſus* appeared vnto him in the night in a dreame, and encouraged him to purſue his enterpriſe, aſſuring him that it ere were long, the *Lacedemonians* ſhould recompence him and his daughters for the wrong they had done them at *Leuctres*. Who will not confeſſe, that in this whole diſcourſe the eye of God is alwaies open, and readie to behold ſuch wickednes, and his hand prepared readie to puniſh it in due ſeaſon, not onely in them who commit it, but alſo in ſuch Iudges and Magiſtrates, and likewiſe in thoſe common-wealths which tolerate it? And as he wil not alwaies diſſemble our wickednes, if we perſiſt in it: ſo will he not forget our vertues, when as to ſerue and honour him, wee will indeuour to poſſeſſe our veſſels in puritie and holines, as *S. Paul* ſaith: and if he hath given vs any authoritie ouer others, to employ it to the reformation of their good manners: as ſundrie good Kings and Princes haue done in times paſt.

Among other the praiſes and commendations, which the Scriptures giue vnto that good King *Ioſias*, one of the principall (next vnto his pietie and zeale, which he had to eſtabliſh true religion) was that he baniſhed thoſe brothel-houſes, which contrarie to the expreſſe commandement of God, had bene erected among the Iſraelites in the time of his predeceſſours. *Conſtantine* and *Theodoſius* did the ſame, throughout all the Romane Empire. *Domitian* alſo, though otherwiſe he was very cruell and vicious, made notwithſtanding very ſharpe and rigorous lawes againſt adulterers. *Adrian* made a lawe, that no man ſhould ſell any women ſlaues vnto ruffians and bawdes, for that ſuch idle varlets are vnworthie of any ſeruants. *Alexander Seuerus* went further, for he draue them all out of Rome: giuing authoritie to whom ſo euer ſhould finde them like vagabonds, and not occupied in ſome trade to gaine their liuing honeſtly (within one yeere after the publication of his Edict) ſhould take and keepe them for their ſlaues: and if they would not willingly obey, they ſhould kill them preſently, without incurring any danger

Contrarie examples to the former.
Ioſias.
Conſtantine.
Theodoſius.
Adrian.
Alexander Seuerus.

get for ſo doinge: he commanded further that there ſhould be a ſearch made thoroughout all *Rome*, to ſee what nomber of common and wicked women there were, and they ſhould declare to the commiſſioners appointed, whether they intended to amend their liues, or not: and if they purpoſed no amendment, where ſoeuer they were found committing ſuch ſinne, they ſhould be puniſhed with the law of Adultereſſes, that is, with death. All ſuch Kings and Princes as theſe were, haue moſt euidently felt the fauour of God, and had great experience of his goodnes in all their affaires. In peace, he inſpired them with wiſe and prudent counſell, for the gouernment of their ſubiects: in warre, he gaue them valiancie and courage, to conquer their enemies: and out of doubt, in giuing of them ſo great proſperitie, he plainely declared, how greatly their zeale and loue for the maintenance of publike honeſtie and vertue, did pleaſe and delight him: to the ende, that if their ſucceſſors did hope to attaine the like graces, they ſhould be ſtirred vp to follow and imitate their examples. Which is the true and onely meanes to become equall in honor and reputation with thoſe famous Kings of old time; and to take away ſo many miſeries and calamities, which doe at this day torment and trouble the worlde in moſt grieuous manner: which proceed of nothing elſe but of impietie, iniuſtice, ryot, and diſſolutenes, which are ſo great & ſo apparant, that it is a wonder that the Sunne doth not hide it ſelfe, to the end it might not ſee the.

The miſerable eſtate of many Cities at this day.

EVDAMIDES hearing one commende the Citie of *Athens*, demanded of him, whether that citie deſerued any great commendation, wherein neuer any man dwelled that was the better for it. One may ſay as much at this day, of all the great Cities of Europe, which are in any eſtimation. For it is a hard matter for any man to dwell long in them, though hee were an Angel, but he ſhall quickly be defiled and corrupted, there is ſo much leauin and lewdnes among them. Yea it is moſt commonly ſaid of that moſt holy one, that there was neuer any man the better for going thither. *Stratonicus* on a time comming forth of *Heraclea*, looked about him whether any man ſaw him, or not: and being asked the reaſon thereof by one of his friends: for that (ſaid he) I ſhould be aſhamed that any man ſhould ſee me come forth of ſuch a ſtewes: ſhewing by this his anſwer, how wickednes

Rome.

and

and whoredome abounded in that citie? How many cities (I pray you) are there at this day, to whom this may not very fully be applied? and I would to God there were not worse sinnes then whoredome. But there are other abhominations, and those so horrible, that those who haue any feare of God, are afraide to name them, though others be not afraid to commit them. And we must not hope for any amendment of this disorder, but onely by the helpe of Kings and Princes, who ought to be no more negligent in punishing these sinnes, then they are in punishing murthers, thefts, and common pilferings. For though it should be graunted, that dissoluteness is not the cause of the greatest part hereof, yet it cannot be denied, but there springeth as much mischiefe from this roote, as from any other thing. Furthermore, shal we say, that they are lesse displeasing in the sight of God? if they be, why hath he punished them so grieuously and seuerely in all ages? is it so small a matter, to pollute the Temple of God? or to make the members of *Christ Iesus* the members of a whore? or to profane our bodies, which we ought to keepe so carefully, to offer them a holy and an acceptable sacrifice vnto God? or to abuse his mercies so long, and with such obstinacie to tire his patience, which are things of such value and price? or to crucifie againe the Sonne of Christ Iesus our onely Sauiour, and to disdaine him as much, or more then the Iewes? or to giue an offence vnto all the world, and to minister an occasion to the infidels to blaspheme the name of our God, and to make the death and resurrection of *Christ Iesus* of no account: the one of which should mortifie the concupiscences of our flesh, and the other should raise vs vp to a newnes of life? or to denie the effect of our baptisme, and to reuoke the promises which we haue made vnto God, by the mouth of our parents in the face of his Church? or to eate the flesh, and drinke the blood of our Sauiour vnworthily, when we come to his supper? all which is done by them who giue themselues vnto all dissolutenes and sensualitie of life.

If then the wrath of God be so greatly prouoked, and the miseries that ensue thereof, so intollerable; those who haue the gouernement in their hands, and who ought to haue nothing more deere vnto them, then the quietnes, rest, health, yea and if it were possible, the immortalitie of such as are vnder them,

An exhortation vnto Princes, to reforme the mischiefes afore named.

against can

can they doe better then to auoid, or elſe to correct the ſcandals and publike ryots, which offend all the creatures of the worlde, yea and often are odious vnto ſuch as commit them? It may be, the difficultie (as we haue ſaid before) is a meanes to withdraw them from ſo great an enterpriſe: for that the cauſe of ſuch diſorders haue ſo long continued in the common-wealths, and therefore are like vnto old ſoares, which are ſo feſtered and corrupted, that the ſurgeons are out of all hope to amend them. This cannot well be denied; and yet it is not ſufficient to ſay (according to the old prouerb) that it is not good medling with an old ſoare. For Princes who haue noble and generous minds, ſhould conſider, what a glorie and honour it would be vnto them, to do ſuch a thing as ſeemeth impoſſible vnto others. Moreouer is it ſo ſmall a matter to reſtore ſo diſeaſed a bodie vnto health? ſo vnperfect and diſordered into a tolerable eſtate? I doubt not, if ſome one would begin to ſet his hand to ſo holy a worke, but the great and happie aduancement which God would giue in ſhort time, with the praiſes and commendations, which all honeſt men would yeeld thereto in all places of the world, would ſtirre them vp couragiouſly to proſecute the reſt, and that ſome Chriſtian emulation would mooue and prouoke others to imitate their examples, in ſuch ſort, that we might be in ſome hope to ſee the golden worlde againe. And as I thinke, the meanes to attaine thereto, would not be very difficult: I will ſet downe ſome of the particular remedies, and leaue the reſt to the godly conſideration of ſuch as be wiſer then my ſelfe.

The firſt remedie.

The firſt and the beſt meanes (in my opinion) is this, that ſuch Princes and Potentates as intend any ſuch reformation, ſhould firſt of all reforme themſelues, and to the end, they ſhould keepe themſelues, as farre as poſſible may be, from all euill, they muſt abſtaine from all ſhew thereof: conſidering that as they are ſuperiours to all other in dignitie and authoritie, ſo ſhould they be the leaders and guides in vertue and honeſtie. For otherwiſe they cannot correct offendours, no more then a crooked rule can make ſtraight ſuch things as are meaſured by it. *Alexander* demanded of King *Porus*, who he kept priſoner, how he would be vſed: Like a King, ſaith he: and asking him the ſecond time, if he would any thing elſe? he anſwered, No; for in this all other things

Plutarch in the life of Alexander.

things are compriſed: declaring thereby, that Princes ought to ſurpaſſe and excell their ſubiects in euery vertue, as farre as the Sunne ſurmounteth all the reſt of the ſtarres in light and in brightnes: and on the other ſide, that their authoritie and their greatnes ſhould be ſufficient, when ſo euer they conſider of it, to alienate and eſtrange their minds from vice. *Antigonus* ſonne to *Demetrius*, beeing deſired to goe to a banquet, where there were many light women; asked the opinion of *Menedemus* the Philoſopher, who was with him at that preſent, whether he ſhould goe, or not: who anſwered nothing elſe but this; that he ſhould remember he was a Kings ſonne: as though thereby he would aduertiſe him, that this was ſufficient to withdrawe him from doeing of euill, and from all occaſions that might mooue him thereto. Now if Princes would ſhew themſelues vertuous and well ordered in ſuch places where they liue, and be vnto their people in ſteade of liuing lawes, there were no doubt but they ſhould be followed of moſt of their ſubiects. It is reported, that if in a heard of goates, there be any one that hath eaten of the hearb called *Eringion*, preſently ſhe ſtandeth ſtill and ſtaieth the whole heard with her, by a ſecret vertue that is in this hearb, vntill ſuch time as the heardman come and take it away out of her mouth. There is almoſt the like power in Princes, to ſpread either vice or vertue ouer all ſuch as come neere them, and frequent their Courts; and they lay hold of them, as the fire doth of ſuch matter as is next it, and oftentimes transformeth them into their owne natures, as the leaven doth the dowe, with which it is mingled. So that it is euident, that the beſt meanes for Princes to reforme theſe horrible and monſtrous voluptuous deſires, which at this day carie ſuch great ſway, is, (as I haue ſaid) to reforme themſelues and their Courts.

The ſecond remedie is, to baniſh idlenes, and to acquaint their ſubiects with labour and painefulneſſe

The next remedie vnto this, is, to deuiſe ſome way, how their ſubiects may be emploied in ſome honeſt labour and exerciſe, and to ſet downe grieuous and ſharpe puniſhments for ſuch as liue idely in their kingdomes and countries. For it is moſt certen, that nothing doth ſo ſoone ingender whoredome, as idleneſſe, and men (as that old and auncient *Cato* was wont to ſay) in doing nothing, doe learne to doe euill. And therefore *Diogenes* was wont to ſay; that loue was the trade and occupation of loyterers,

loyterers, and *Ouid* ſaith; that *Egiſtus* had not beene an adulterer, but that he was idle. Which thing the Scripture alſo reporteth of *Dauid*, who hauing committed the managing of his affaires to *Ioab*, betoke him ſelfe to his reſt and quietnes: but he had not beene long at eaſe, but preſently he began (contrarie to the commaundement of God) to couet his neighbours wife: by occaſion whereof there enſued afterwards infinite miſchiefes in his owne houſe. The auncient painters did vſe to picture *Venus* ſitting vpon a ſnailes ſhell, not onely (as *Plutarch* doth interpret it) to giue vs to vnderſtand, that women (according vnto *Saint Pauls* rule) ſhould keepe at home, and not be gadding vp and downe the ſtreetes to ſhew them ſelues, and be pratling like buſie bodies: but alſo to ſhewe that there is none ſo much giuen to voluptuouſneſſe, as idle and ſluggiſh perſons. I would to God, that theſe our times did not prooue the trueth hereof ſufficiently: but I thinke euery man knoweth, how diſſolutely theſe men liue, who ſpende their daies in ſlouth and idleneſſe. For the greateſt nomber of them, doe nothing elſe but inuent and deuiſe newe pleaſures, to entiſe women and young maides to lewdneſſe, to buie and ſell them, as hackney-men doe their iades, and to exchange them, as olde veſſels for newe. Which doth euidently ſhewe, that there are no greater enemies to chaſtitie and continencie, which they aſſayle by all meanes poſſible, ſeeking to conquer them by force, or by great and rich giftes to attaine their abhominable purpoſes. And to this ende they are very liberall, nay prodigall, and care not what they ſpende, to ouerthrowe chaſtitie, which they deteſt exceedingly. It is very neceſſarie then, that the Prince (to take away this miſchiefe, and to reduce his people to an honeſt and laudable forme of life,) ſhould compell his ſubiects to take labour and paines, euerie man according to his eſtate and calling.

The third remedie is, to baniſh taverns and ale-houſes.

It is alſo very requiſite and neceſſarie, that the lawes made againſt ale-hhuſes, ſhould be put in practiſe, and ſtraightly obſerued, and that the Iudges and Magiſtrates in euerie Commie, ſhould looke diligently vnto them. For if they be alwaies written in bookes, and neuer executed, they ſerue to no more purpoſe, then a ſworde that is alwaies in the ſheath, and neuer

handled

handled. And for that they were not made but onely to correct publike and common drunkardes, it were nowe very conuenient and needefull, that every maſter ſhould make a particular lawe for his houſhold, and that all theſe exceſſiue expenſes, and ſuperfluous charges, which are accuſtomed to be made at great feaſtes, ſhould be reformed: otherwiſe theſe voluptuous ſinnes will neuer ceaſe. For as *Euripides* ſaith, *Venus* alwaies keepeth companie with thoſe that are full, and not with the hungrie. And for this cauſe, in old time voluptuous men were likened vnto ſowes, which (as *Cicero* ſaith) are the moſt fruitfull beaſtes of all other, by reaſon of their gluttonie, whereto they are naturally giuen and addicted. The *Egiptians* had an auncient cuſtome, that when as any of them died, they would rippe his bellie, and take out his maw and his guttes, and reueale them openly, either by this meanes, as by a ſacrifice, to cleanſe the deade bodie, or elſe to ſhewe by this ceremonie, that they would puniſh the author of thoſe miſchiefes, which he had committed in his life time. Which giueth vs to vnderſtand, that this hath beene the opinion at all times, that nothing hath ingendered more laſciviouſnes, then abundance of bread, drinke, and other daintie diſhes.

The fourth remedie is, to baniſh all entiſements to lewdneſſe.

It is neceſſarie alſo (the better to frame men to an honeſt and chaſte converſation) to baniſh and aboliſh al laſciuious poemes and wanton ſonges, pictures, painting of faces, mummeries, maskes, periwickes, giltings, pearles, and in a worde, all the exceeding and curious ſumptuouſnes in apparell, and mooueables: for that all theſe are nothing elſe (as *Iuuenal* ſaith) but as torches, to lighten and ſtirre vp our concupiſcences; and meanes to effeminate and mollefie our mindes, and by conſequent to weaken the ioynts and ſinewes of vertue. All which things *Lycurgus* did expreſſely forbid by his lawes (as *Plutarch* reporteth in his life.) By meanes whereof, the common-wealth of the *Lacedemonians* was the beſt gouerned, for the ſpace of ſixe or ſeuen hundred yeeres, and had the greateſt nomber of honeſt and vertuous men, of any place of all *Greece*.

The fifth and the principall remedie is, to prouide preachers throughout all the kingdoms and territories, to teache and inſtruct the people in the waies of God.

Furthermore, there is nothing more effectuall to purge and cleanſe the worlde of this filthineſſe, then the pure and ſincere preach-

preaching of the worde of God. For there is nothing (as *S. Auguſtine* ſaith) that doth ſo mortifie all our wicked and carnall affections, as the worde of God, when as the operation and working of his holy ſpirit, is ioyned therewith. And therefore it is compared vnto a fire, which trieth and purifieth gold and ſiluer from the droſſe; and to a fanne that purgeth the good grayn from the chaffe; and to ſalt which ſeaſoneth our meates, and keepeth them from putrifying. And therefore the ſhorteſt way, that can be taken (in my opinion) to eſtabliſh a godly reformation, and to renewe (as it were) the face of this disfigured worlde, is to chooſe a ſufficient nomber of faithfull, wiſe, zealous, and well experienced men, who ſhould haue authoritie continually to denounce the Lawe and the threatnings thereof, for the extirpation of vice, and eſpecially of that which is ſo manifeſt and apparant at this day. Behold now ſome of the remedies which wee muſt vſe, for the rooting out of the vices and corrupt diſeaſes, aboue ſpecified.

Of vnneceſſary pleaſures and ſuch as are vnprofitable.

Now it remaineth, that according vnto our former diuiſion, we ſhould briefly declare the other kinds of pleaſures, which we call vnneceſſarie and ſuperfluous: and thoſe are innumerable. For ſome delight wholly in hunting, and ſpend all their revenue vpon their dogges, as *Actæon* did. Others doe nothing but play at tennys, at dice, or vpon ſome muſicall inſtruments: others are wholly giuen to dauncing: and others take all their pleaſure in their buildings, as *Lucullus*: others ſpend whole daies in catching of flies, and ſuch a one was *Domitian*. And an infinite ſort triſle out their daies, with doeing of nothing. And to bee ſhort, it were an infinite labour to rehearſe euery particular, conſidering that according vnto the diuerſitie of mẽs humours, they finde out different paſtimes and delights. Now in a word therefore, to make an end of al this diſcourſe, we muſt diligently conſider theſe foure things. The firſt is, that (according to the old prouerb) we ſeeke to auoid the exceſſe in euerie thing. The ſecond is, that (as *Cato* ſaide) ſuch as follow thoſe ridiculous and fooliſh paſtimes, are very vnfit to be emploied in matters of any conſequence. The third thing is, that ſeeing (according to the ſaying of *Xenophon*) there is nothing ſo precious, as time, nor which is more impoſſible to be recouered, when it is euill ſpent:

Foure remedies againſt the pleaſures afore named.

there-

therefore we ſhould be moſt ſparing hereof, and ſpend it with as great diſcretion as may be. The laſt thing is, that as wee ſhall giue an account of euery wicked and idle worde we ſpeak, ſo likewiſe ſhall we be accountant for all thoſe workes we doe, which ſerue not to any edification: and likewiſe of all the graces which God hath beſtowed vpon vs, as our wit and vnderſtanding, our ſtrength and nimbleneſſe of body, our leyſure, and of whatſoeuer elſe we haue, if it be not employed as hee hath commanded. For ſeeing they are his goods, and that hee is the maſter of them, and that we are but his ſtewards, is it not reaſon they ſhoulde bee vſed according as he hath commaunded?

In concluſion hee ſheweth how we ought to employ our ſelues in the affaires of this life, and how we ought to vſe thoſe goods which God hath giuen vs in keeping.

Wee muſt then (whenſoeuer wee apply our ſelues to any thing) firſt looke whether it tendeth to the glorie of God: Next vnto this, whether our neighbour ſhall reape any fruite and commoditie thereby, and be inſtructed to walke in his feare by our example: and finally whether that which we doe, appertaine and belong vnto our vocation or not: and then, after humble and heartie prayer vnto God, who hath made heauen and earth, we may boldly vnder his fauour and protection enterpriſe whatſoeuer wee take in hand, and aſſure our ſelues, that he will bleſſe our indeauours, being vndertaken by the warrantiſe and direction of his worde. But if we be not onely content to hide that tallent in the ground, which God hath giuen vs, but alſo willing either vtterly to loſe it, or elſe to ſpend and conſume it fooliſhly and naughtily: ſhall we looke for any reward for ſuch vngodly and ſinnefull prodigality, ſeeing that our very negligence is ſo ſeuerely and grieuouſly puniſhed? It may be we thinke, as ſome young gentlemen doe, who for that they are diſcended of ſome noble houſe neuer care for any good husbandry, but ſpend luſtily, for that their fathers are rich, and therefore they are perſwaded they ſhal neuer want. In like manner, whenſoeuer we conſider, that we are the children of God, and that we are perſwaded, that the treaſures and riches of his bountie can neuer bee conſumed, then wee beginne to be prodigall of his goods, and ſpend thoſe graces riotouſly which it hath pleaſed him to beſtowe vpon vs. But indeede wee ought to thinke withall

that we are not his naturall ſonnes and inheritours, but his children by grace and adoption: and that if the father may iuſtly diſinherite his naturall ſonne, for his diſobedience, rebellion, whoredome, lewd parts, and wicked conuerſation: with greater reaſon may God diſinherit thoſe, who are his ſonnes onely by grace and mercy, if he once perceiue they commit the like ſinnes. And there is no doubt, but he wil quite diſinherit vs in the end, and take away all his graces frō vs, as he hath done frō the *Iewes*, whom he had choſen and loued as his eldeſt ſonnes, if we be vnthankfull, and if that in ſtead of ſeruing him and acknowledging thoſe bleſſings he hath beſtowed vpon vs, wee wholly employ them, to the ſatisfying of our owne wicked deſires and carnall concupiſcēces. It behooueth euery man then to conſider diligently with himſelfe, how he may moſt profitably vſe thoſe bleſſings, which God hath beſtowed vpon him: which ſurely ought to be referred wholly vnto the honour and glory of him that gaue them, as to their principall and chiefeſt end: and next vnto that, to the helpe and comfort of our brethren, whom we ought to cheriſh and relieue, whenſoeuer occaſion is offered. Which if we performe, wee ſhall neuer ſpend our time in fruitles and ſuperfluous things. And thus much ſufficeth to haue ſpoken of theſe three ſortes of pleaſures, and for the fift paſſion of the minde, whereof we purpoſed to ſpeake in the beginning.

THE

THE SIXT BOOKE.

Of the tranquilitie and contentation of the minde.

AGAINST CURIOSITIE.

THE CONTENTS.

IT is reported that the Philosopher Euclide, beeing required of a very importunate fellowe to speake his opinion of many things touching the goddes, answered, that hee knewe nothing of all that was demanded, but onely this, that the goddes hated and abhorred such as were curious and busie medlers. Whereby hee evidently declared, that curiositie is a daungerous disease, and a sore that must be healed, if we desire to liue quietly and in peace. To effect and accomplish this peaceable estate and condition of life, this present booke may serue in stead of many others: beeing very excellently and substantially penned, and furnished with all such sound reasons, as either the auncient or moderne writers haue alledged against this passion. After that he hath declared what this curiositie is, he sheweth that there are three chiefe heads or fountaines from whence it springeth. The first is, the care that euery one ought to haue in his vocation, which is commendable and often commended vnto vs: as contrariwise, carelesnesse is condemned by sixe seuerall arguments, which are garnished with sundry similitudes, notable sayings, and worthy examples: and then he sheweth how euery one ought to vse himselfe in his vocation. The second is, our great and exceeding care concerning the euents of our counsels and enterprises: against the which, as proceeding ordinarily of distrust and vnquietnesse, hee opposeth the consideration of the prouidence of God, whereupon he exhorteth euery one to rest, and stay himselfe. The

third is, the carefullneſſe wee haue to prouide vnneceſſarie and hurtfull things, and this is properly that curioſitie, which is a ſworne enemie to the quiet reſt and tranquillitie of our minder. The miſchiefes whereof, hee ſetteth downe in particular, and addreſſeth himſelfe in eſpeciall to our nation, which is infected and ſtayned with this vice: ſetting downe ſundry notable examples, both ſacred and prophane, ancient and moderne, which doe euidently proue, what miſchiefes this curſed humour hath hatched and brought foorth, both in Church and common wealth: and vnto thoſe, annexeth diuers others, by which it appeareth, how vnſeemely a thing it is for a man, be he neuer ſo mightie, to intermeddle himſelfe in other mens matters, adding hereto a pleaſant diſcourſe, and ſundry emblemes verie delightfull, with very fit compariſons to this purpoſe. And for the more full and ample manifeſtation hereof, hee produceth ſundry other hiſtories of ſuch troubles and tumults, as many light headed fellowes haue ſtirred vp in diuers countries and commonwealths. Next vnto this, hee diſcouereth the cauſes of this wicked curioufnes: the firſt wherof, is the lightnes of our wits: the ſecond is, our ſlouthfulnes: the third is, the diſdaine and contempt of that eſtate, whereto we are called: the fourth is, our ambitious deſire to ſurpaſſe others. Againſt euery one of theſe diſeaſes, he oppoſeth ſeuerall remedies. In the latter end of this booke, he diſputeth againſt that profane curioſitie of diuers men, who are deſirous to knowe hidden and ſecret things, and ſuch as are vnlawfull & dangerous, both in reſpect of God, of nature, and of our neighbours: ſetting downe contrary reaſons: and then nameth the whole rable of curious perſons. In the firſt ranke are Alcumiſts & ſearchers for gold, ſuch as meaſure the whole world, and neuer meaſure themſelues: The Iudiciall Aſtrologers, who gaſing continuallie vpon the circles of the heauens and motions of the ſtarres, doe neuer looke what is done in their owne houſes. In the ſecond ranke are placed petifoggers in the law, and vnlearned phiſitians, who forſaking the reading of good bookes, do buſie themſelues in nothing but in ſetting me togither by the eares, & putting to ſale counterfait drugs, whereof inſueth the deſtruction both of body & goods. In the laſt rank he placeth Sophiſters, Southſayers, Cabaliſts, ſpirituall Libertines and profane Atheiſts. Againſt whoſe deteſtable vanities, he oppoſeth that principall doctrine & inſtruction, which all men ought to learne, anſwering in few words ſo much to their curioſity as is requiſite for the inſtructiõ

The French nation very curious.

of

of Christians. Finally, he answereth vnto the vaine curiositie of such as are busie to know the secrets of their neighbours, and describeth their filthie and wicked practises, very excellently: and sheweth, that curiositie is a passion, not fit to be in any vertuous and good man: concluding his discourse with a notable exhortation, that we should not desire to knowe more of God, of nature, or of our neighbours, then may serue for our edification and instruction.

THE

THE SIXT BOOKE.

AGAINST CURIOSITIE.

What this curiosity is.

WE are come now to the handling of the sixt passion and perturbation of the minde, which wee terme Curiositie, as not hauing a more fitte and proper worde, to expresse this infectious and diseased humour: by which we are continually entised and pricked forward to be importunate to know but vnprofitable and vnnecessary matters, and to interpose our selues in many things either cleane contrarie, or quite besides our vocation and calling: which thing troubleth and tormenteth vs, as much as any other passionate humour whatsoeuer. And this vnquiet affection of the minde, is ingendred partly of Ambition, and partly of Couetousnes, and partly of Enuy: and therefore we haue determined to speak of this, after that we haue entreated of the two former. Now for that all cares and sollicitudes are not forbidden, but onely those which are vaine, vicious, and excessiue, it is very requisite that we distinguish them by a briefe and compendious diuision, to the ende we may know such as are commendable, and such as are damnable and reproueable. There are then three sorts of cares. The first is of such things as appertaine vnto our vocation: the second is, of the consequents and euents of our counsels and enterprises: the third is, of such things as neither concerne our selues, neither yet our estate and conditions.

There are 3. sorts of cares, which are the fountaines of that curiosity which is good and of that which is euil.

As concerning the first, God hath commanded euery man to be careful and vigilant in matters appertaining to his charge and vocation. And it is requisite, that the king should be prouident, and industrious in foreseeing and prouiding such things, as tend to the benefite of his subiects: For a iudge to administer iustice, to maintaine good and honest men, and to punish the wicked and vngodly persons, to giue euery man his due, and deale indifferently with all: for a marchant to gaine honestly by

The care of euery one in his vocation is very commendable.

by his wares, to be iuſt in his dealings, and to buy and ſell his marchandiſe, without deceit or couetouſnes: for a maſter of a family to prouide for his wife, his children and ſeruants, and to teach and inſtruct them in euery good worke: for a ſeruant to obey his maſter, & to deale truly in whatſoeuer he is commanded: for a ſchoolemaſter to inſtruct his ſchollers, as well in good learning, as in the feare & obedience due vnto God: for a ſhepard to watch ouer his flocke, and carefully to inſtruct them in the worde of God, and to edifie them by all meanes poſſible that he may: for artificers and labourers to gaine their liuings by the ſweat of their browes: for a woman to be a good huſwife and to diſpend thoſe things thriftily, that are brought into the houſe by her husband. For he which doth not labour, ought not to eate, (as the wiſe man ſaith) and he that putteth his hands into his boſome, is likely to fall into pouertie: ſeeing (as the olde ſaying is) God ſelleth his goods vnto ſuch men as are painefull and laborious. Which was ſpoken, not for that they doe deny, that whatſoeuer we receiue from aboue, is freely and of Gods meere goodnes giuen vnto vs, without any merit of ours: or for that we can deſerue any thing, by our worthines and deſerts: (for we are ſo far from meriting of any of theſe great and innumerable bleſſings and benefits, that it hath pleaſed God to beſtow vpon vs, that beſides, that we make our ſelues vnworthy by our vngratefulneſſe, we alſo continually deſerue to be wholly baniſhed, and thruſt out from the preſence of our God:) but by the ſaying afore rehearſed, the wiſe men of former ages would giue vs to vnderſtand, that God doeth not promiſe, neither yet will communicate any of his bleſſings vnto men, but with this condition, that they ſhould take paines for them: to the end, that thereby they ſhould acknowledge his liberality, and their owne vnworthines: and alſo that they may learne by this meanes, the better to eſteeme and account of them. Which they would not doe, if they were thruſt into their mouthes, without any labour, ſo as they might enioy them at their willes and pleaſures. And this was the reaſon, why the *Lacedemonians* were wont to ſay, that wee muſt pray vnto fortune with our handes lift vp: giuing vs thereby to vnderſtande, that wee call vpon God in vaine to helpe

Why care & diligence is ſo highly commended vnto vs in our vocations.

vs in our neede, if wee will not take paines to helpe our ſelues. For if ſo be that be true, that God will neuer here thoſe prayers, which proceede not of faith; and that all faith is founded and built vpon his promiſes, wee neede not looke for any ayde from him, if we be not painfull: ſeeing he promiſeth vs nothing, vnleſſe we be watchfull and induſtrious.

The differẽce betweene the ſluggiſh and the painefull man, and of the bleſſing of God vpon the one, & his curſe vpon the other.

Democritus being asked, wherein idle men differed from thoſe, that were painefull and laborious, anſwered, in that, wherein good and honeſt men, differ from naughty and wicked perſons. That is to ſay, in hope: For he which ſerueth God, and walketh in his waies, and will be painfull, hee need neuer doubt but he ſhall haue alway ſufficient to maintaine himſelfe well and honeſtly. But thoſe, who will be careleſſe, and exempt themſelues from that common vocation whereto all are called, wherin euery one in generall (euen from the beginning of the world) haue beene enioyned to take paines, may aſſure themſelues, that God will curſe both them and their riches, ſo that in the end all will come to nothing, as we haue dayly experience of many flow backes, whoſe reuenues, though they be very great, are conſumed, and in ſhort time (like vnto ſmoke) are vaniſhed quite away. And there can be no other reaſon giuen thereof, but onely, that God doth not bleſſe them. For we ſee many others proſper, and maintaine themſelues very honourably, with halfe, yea with leſſe then the ſixt part of the others wealth: and yet keepe great houſes, are very liberall to the poore, they build and gather riches, and (that which is a ſpeciall thing) they pay euery man ſo well with whome they deale, that in ſtead of euill words, and bad reports, which the other haue in euery place and at euery mans hand, all men do commend and ſpeake well of them.

An exhortation for euery mã to take paines in his calling.

It is neceſſarie then (if we will retaine the fauour of God) that we be painfull and diligent, as he hath commanded vs, and according to the occaſions that are miniſtred vnto vs, and that like good children we imitate his example. For if (as *S. Iohn* ſaith) he watcheth and laboureth ſtill, for the preſeruation, nouriſhment, and defence of his creatures: and yet we will be careleſſe, and giue our ſelues to nothing, but to eating and drinking, playing, ſporting, and ruffling, doe wee not euidently declare

that

that we are baſtards, and that we haue not onely degenerated from him that was our father, but alſo from the ſtate and condition of all other creatures? Among whome, there is not one but keepeth himſelfe within the bounds of his vocation, and carefully fulfilleth the will of his Creatour, without tranſgreſſing one jotte of his lawes and ordinances; which may be a great ſhame vnto vs. For what a diſcredit is it, that in an vſuall and common trauell both of heauen and earth, we, who ſhould be firſt at worke, are all the whole day idle, and looke after nothing, but ſit ſtill very careleſly, and gaze vpon them? It is reported that *Diogenes* being at *Corinth*, at ſuch time as *Alexander* the great proclaimed warres againſt them, and ſeeing the *Corinthians* ſo greatly troubled and aſtoniſhed, and taking ſuch paines in the fortifying of their city, ſome carying baskets, others digging and making baſtilions and platformes, mounting their ordinance and ſuch artillery as they had neceſſarie for the defence of their citie: others ſcouring their harneſſe, and whetting their ſwordes: others running and trotting vp and downe the ſtreetes, as though they had bene aſhamed, to bee ſeene among thoſe which laboured, he began to roule his tunne vp and downe, ſometime higher, and ſometime lower, on this ſide and that ſide: to the end, hee would not be ſaide to be idle, when others were ſo hote at their worke. It is conuenient then, that we ſhould not be more ſhameleſſe, then this poore Cynick was: but that ſeeing (as we haue ſaide) that all the world marcheth (as it were) dayly to labour, we ſhould likewiſe be painfull and not lie downe in the ſhade, for feare of burning our beauties with the heate of the ſunne: or in winter to ſit by the fire ſide, doubting leaſt if wee goe abroad, we were like ſometime to blow our nayles.

A notable argument againſt idlenes drawne from the conſideration of our owne bodies and from the order of the time.

But I woulde gladly knowe to what ende we are borne and brought forth into this world, if it be not to travell as well as the bird is to flie. As then the wings of the one were vnprofitable, if they were not put to that vſe, which God hath giuen them for: ſo were it to no purpoſe, that God hath giuen vs a minde, a will, a memorie, an vnderſtanding, hands, legges and feete, if all theſe bee not applyed vnto their proper endes, vnto which they are made and ordained. Moreouer, why hath he created the

the light, and distinguished the day from the night, and in euery weeke to deuide the sixe daies from the seuenth, if it were not to giue vs to vnderstand, that all the daies of our liues ought to be so parted and deuided, that the greatest nomber of them should be spent in trauell and paines taking, to the end, that by such a vicissitude and interchangeable course, wee might the longer preserue our selues to doe him seruice, and succour our neighbours in such things, as we are bound to doe for them. Hee which will not celebrate and solemnize the festiuall dayes of the Lorde, in sanctifying and exalting his name, shalbe reprooued and condemned, for that the commandement bindeth vs thereto: and therefore by the same commandement shall we be conuinced, if we will do nothing on the working dayes: seeing that the same law, which commandeth vs to rest sometime, commandeth vs to trauell at other times. And if it were not a naughty thing to do nothing, why did the master of the house find fault with those, whom he found idle in his vineyard? why did *Salomon*, to dissuade vs from idlenes, propound vnto vs the example of the emmet or pismire? why did *S. Paul* exhort vs to labour while we had time? and Christ Iesus, that we should walke while it was day?

Another argumẽt drawn from the 4 cõmandemẽt

The 3 argument.

Cleanthes though he were a poore man, yet thought himselfe more happy, then all the rich men of his cuntry, for that he labored when they plaied. Which is contrary to the cõmon opinion. For vsually we do not account any men happy, but such as may liue at their ease without any labour, though indeed there be nothing more miserable, then idlenes, if men could be brought by any means to beleeue it. And therfore *Themistocles* was wont by an illusion to terme Idlenes, the graue and tombe of such men as were aliue, for that there is litle or no difference, but only in breathing, betweene an idle man & one that is dead. For neither the one nor the other doth any good. And therefore *Seneca* (taxing a certaine rich man of *Rome* named *Seruilius Vacia*, who, to the end he might liue the more at his ease & pleasure, had left the city and giuen ouer all publike affaires, & was withdrawne into a goodly house which he had builded in the cuntry) said on a time, as he passed by, here lyeth *Vacia*: as though writing his Epitaph, and setting it vpon his doore, he would signifie, that his house was his graue, and monument of his buriall. Let vs con-

The 4 argument.

Seneca in his epistle to Lucilius. 55.

clude then, that there is nothing more vnſeemely or further from the law & obedience due vnto God, more contrary vnto the duty of a Chriſtian, or more preiudiciall vnto the common wealth, then Idlenes. And the *Athenians* had great reaſon to puniſh it ſeuerely in their ſubiects, ſeeing that it was very neceſſary for their wealth and preſervation of their eſtates. *Scipio Naſica* could not endure that *Carthage* ſhould be deſtroyed: though ſome alledged, that then *Rome* ſhould be in great ſecuritie, hauing ruinated ſo mighty an enemy: ſurely, ſaid he, it ſhould be then in greater danger, then euer heretofore Meaning hereby, that if they had no enemies, they ſhould not haue wherewithall to occupie themſelues abroad, wherupon they would fall into idlenes, & ſo into partialities and ciuil warres, and in the end into a pitifull and lamentable deſolation, which afterwards happened, as he had foretold them.

Plutarch in the life of M. Cato.

If we yet deſire ſome notable examples of thoſe miſchiefes, which proceed of idlenes: let vs conſider into what miſerable eſtate the poore church of God is fallen by the careleſnes & ſlothfulnes of the ſheppards: Wherof hath it proceeded, that ther are ſo many brãbles & thorns ſprong vp in the vineyard of the lord, that now there is nothing to be found but wild grapes? Is it not hereof, that it is no more pruined, digged, & dreſſed, but bitten, thrown down & laid waſt? & in a word, that all thoſe curſes, & maledictions which were foretold by the Prophets, are powred down vpon it? if not of the infidelity & careleſnes of the labourers, to whom the owner hereof hath committed it to be dreſſed & husbanded. Whereof alſo doth it happen, that the flock is in ſo piteous caſe, & that among the ſheep, ſome are ſcabby, ſome ſick, ſome leane & feeble, others ſtraying vp & down, & almoſt quite loſt? If not of this, that they are fallen into the hãds of hirelings, who looke more after the fleece then the flock, and reſpect more the milk therof, then their duties & offices, & not after the example of *Iacob* endure the heat of the Sunne by day, and the cold of the moone by night, that they may the better diſcharge their calling, & looke more carefully to their folds. *S. Matthew* Chap. 10. ſaith, that *Chriſt Ieſus* ſeeing the people ſcattered abroad, and wandring vp & downe like ſheep without a ſheppard, had compaſſion on them and ſaid to his diſciples, that the harueſt was great, but the labourers were fewe, and therefore that they

An other pitifull exãple ſufficient to condemne the careleſnes of ſuch as deſpiſe their vocation.

ſhould pray vnto the Lorde of the harueſt, that hee woulde vouchſafe to ſend forth faithfull and diligent labourers, to helpe to gather in his harueſt. Wherein we may ſee, how all the diſorder of Gods houſe is imputed to the negligence of the ſtewards and officers. And wee knowe, that if a maſter findeth his horſe leane, and in euill liking, he blameth no man but the keeper. And ſo likewiſe ſuch paſtours muſt needs be condemned, when as they muſt giue an account of thoſe wofull miſeries, and ruines, wherewith they haue ſo defaced the houſe of God. It is then a moſt pernicious and hurtful thing both in the Church and common wealth to tollerate idle and ſlouthfull bellies.

The fixt argument taꝯ frō the iudgement of the heathen.

The heathen themſelues were not ignorant hereof: as (among other things) *Plutarch* in his Apothegs reporteth of *Dionyſius*, the father of him that was the tyrant at *Syracuſe*, who being asked whether he were at leiſure, and without any buſines, God forbid (ſaith he) that euer I ſhould haue ſo much eaſe. And of the ſame opinion was that poore woman, who hauing ſome ſutes in the Court of king *Philip* the father of *Alexander* the great, after many delayes, was at length anſwered by the king that ſhe ſhould be heard, aſſoone as he had any leiſure: whereto ſhee replyed preſently, that ſhee had rather loſe all and neuer haue iuſtice, then that hee ſhould be one houre without buſines. For that if eaſe be preiudiciall to a priuate man, it is much more hurtful vnto ſuch as haue publike functions & offices, who muſt alway be vigilant & exerciſe their places with great care & diligence: otherwiſe there will be quickly great confuſion & diſorder in the ſtate & common wealth. It is then very pregnant and a cleare caſe, that in euery vvell ordered kingdom, euery man muſt be painfull & laborious. It remaineth novv to knovv hovv, and in vvhat ſort.

Now he ſheweth what kind of vocation it muſt bee wherein wee exerciſe our ſelues.

As concerning the vocation vvherin vve ought to employ our ſelues, it is neceſſary firſt, that it be honeſt, & pleaſing in the ſight of God, and referred vnto ſuch an end, as may be profitable to thoſe vvith vvhom vve liue. The ancient Grecians haue ſo defined it, as may appeare by *Lucian* & *Euſtratius* Comments vpon the *Ethicks*. And ſo likevviſe *Ariſtotle* ſaith, that not onely all artes & ſciences, but alſo all actions and deliberations of men ought to be referred vnto ſome profitable end. For vvho is there

of

of any sound iudgement, which will say, that the cunning, and craft which is vsed secretly and craftily to robbe other men priuily, as the *Lacedemonians* were wont to doe, or to cogge a dye, or to keepe treason secret, or to play the pyrate and robbe at sea, as did *Barbarossa* and *Dragule Raiz*, or to entice youth to lewdnesse, as Ruffians and bawdes doe: or to cosen, as many courtisans doe: who is there, I say, that will affirme, that these craftie dealings and cousenages should be termed by the name of exercises, which are so much the more hurtfull and pernicious, by how much he is the craftier and cunninger that doeth vse and practise them? The like may be saide of those exercises, which (though they be not hurtfull to any man) are notwithstanding vnprofitable and superfluous. For what is it worth to daunce vpon a line, or to make daungerous or perillous leapes or iumpes, as diuers tumblers doe? or to throw millet seede through the eye of a needle sixe foote off, as hee did which was brought before *Alexander* the great, or to make harmonie and musicke of swine, as the *Abbote* did before *Lewis* the eleuenth: or to counterfait the nightingale as hee did before *Agesilaus*: or to stand long vpon one legge like a crane: or to graue a carte, a carter, and his horse in so small a roome, that a little flie may couer them with her winges: and a thousand such like toyes and vanities, whereto diuers light headed fellowes do apply themselues, beeing encouraged thereto by the applause and commendation of the greater nomber of men, and the admiration of their beholders: whose folly appeareth farre more euidently in this, then otherwise it would, if they vsed and exercised any good profession and laudable science, which might bring any profit or commoditie with it. For to speake truly, these mens profession is nothing else (as *Diogenes* said) but an exceeding wearinesse of the minde and body, with losse of labour and time. It appeareth then, that whensoeuer we make choice of any vocation, wherein we purpose to spende our time, and that we intend according to the ordinance of God, to eat our meate with the sweate of our browes, wee must looke that it be agreeable to the will of God, and profitable to our neighbours.

Plutarch in his Apoth.

Gen. 3. 19.

Now

Here he ſheweth how a lawfull vocation ſhould be vſed, that is without either to much eſteeming or too much deſpiſing the goods of the world, but keeping a meane betweene both.

Now as concerning the manner how we muſt vſe our vocation, it is likewiſe requiſite that wee doe it with ſuch moderation, that with being too hote and too eager therein, wee forget not the principall, which is firſt and formoſt to ſearch the kingdome of God, and the righteouſneſſe thereof. We muſt not bee ſo ſeriouſly addicted to our labour, or pollicie, or any other buſineſſe whatſoeuer, that it ſhoulde bee a hinderance for vs, and to withdrawe vs from the marriage of the kings ſonne, whenas we are inuited thereto, as it is ſaid in the parable of the Goſpell. For it will be ſmall aduantage for vs, if for a yoke of oxen, or for a farme, or for to pleaſe a wife, wee looſe the good will and fauour of ſo great a Lorde, and the pleaſure and delight wee ſhould haue in his companie. Let vs thinke, that if the Sabbath were made for man (as Chriſt ſaith) that then out of doubt all other externall things whatſoeuer. What a thing would it be then, if that inſtead of pleaſuring and profiting vs, they ſhould be harmefull and noxious, not onely to our bodies and goods, which can neuer proſper without the bleſſing of God, but alſo to our ſoules: the health whereof is often times ſlowed and quite hindered by theſe worldly cares, which are too exceſſiue and ſurmounting? The Philoſopher *Ariſtippus* being reprooued by one, becauſe his houſes and landes in the countrey were greatly decayed, for that hee had ſo ſmall care of them, anſwered, that hee had rather they ſhould come to naught, then that hee himſelfe ſhould periſh with taking too much care ouer them: which would inſue if hee ſhoulde dwell in them. By this reproofe, and the anſwere which was made, wee may eaſily gather, what is to be obſerued herein: that is to ſay, that extremities in all things are to be auoided. It is a point of euill husbandrie to be ſo careleſſe, as to let our goods go to naught by our negligence. And it is much worſe, when as wee are ſo greedie and couetous, that our deſire draweth vs to death and deſtruction. We can not then take a better courſe, or gouerne our ſelues more wiſely, then if we returne to Gods firſt inſtitution, and follow that order, which God hath ſet downe: that is, to make our goods ſerue for our

Matth. 22. 2.

Mark. 2. 27.

Plutarch.

bodies;

bodies; our bodies for our ſoules; and they both for the glorie of God, and the attaining of life euerlaſting, which we hope for by his promiſes. The which that wee may the better obtaine, wee muſt indeauour and aſſay by all meanes poſſible to deliuer our heartes and mindes from couetouſneſſe, which is the roote of all euill, and the principall cauſe, which doeth make vs ſo much to forget thoſe things that appertaine to the glory of God, and giue our ſelues wholly to gaine and getting, and neuer thinke of any thing, but of our corruptible and earthly treaſures.

Wee muſt needes call vpon God in our vocation and callings.

And ſeeing that the originall and the continuance of euerie good worke hath his beginning from God, and that without his bleſſing wee neede not looke for any good ſucceſſe in any our labours and trauels: it is requiſite that we inuocate and call vpon the name of the Lorde at the beginning of our exerciſes, and that whenſoeuer we take any thing in hande, wee ſay that verſe of *Dauid*, *Our helpe is in the name of the Lorde, which hath made both heauen and earth*. Pſal. 124. 8. Which thing the Iewes haue helde by an olde cuſtome taken from their auncеſtours, which they obſerue at this day, and that ſo ſtrictly, that neither themſelues, nor their children doe ſpeake or write any thing, but they beginne with this inuocation vpon the name of God: acknowledging hereby, that if in hearing thoſe petitions which they make, hee will not vouchſafe to bleſſe and further them in their counſels and indeauours, it is impoſſible that euer they ſhould fall out proſperouſly. For if (as *Dauid* ſaith) God doeth not builde the houſe, thoſe labour in vaine that build it. If the Lorde doe not keepe the citie, the watchmen watch but in vaine. Pſal. 127. 1. *Gregorie Nazianzene* hath a notable ſaying to this purpoſe: which is, that euery man ought (the better to direct his actions) to beginne with calling vpon the name of God, and to end his workes with his praiſes. *Saint Baſil* for confirmation hereof propoundeth (in my opinion) a very excellent and fit ſimilitude, which is this, that as Mariners ſailing vpon the ſea, the better to direct their courſe, doe in the day time behold the Sunne, and in the night

In the beginning of his Apologet.

night season the pole starre: so likewise wee (the better to gouerne our actions, and to dispose of our affaires) must alwaies looke vp to heauen, and recommend our selues vnto God, from whom cõmeth all our delight and direction in all our busines.

The two considerations before named must be conioyned with a charitable affectiõ towards our neighbours.

After that wee come thus prepared to our labour, wee must also in all our actions haue a charitable regard of our neighbours: and charitie (as *S. Paul* saith) is such a thing, as seeketh not her owne, nor dealeth not dishonestly, nor is not moued to anger, nor is not suspitious, nor reioyceth not in that which is euill, it is not enuious, neither is it puffed vp, neither is it proude, but it is patient and meeke, it endureth, it beleeueth, it hopeth, and suffereth all things. We walking after this sort in our vocation, and cheerefully going forward in the feare of God, seeking nothing, but that which is necessarie for vs, and employing and bestowing the rest, where neede requireth (in which things the duty of a Christian especially consisteth) no doubt but God will blesse our labours, and prosper our indeauours.

1. Cor. 13. 4.

2. Now he entreateth of the second sort of cares, such as concerne the euents of our counsels.

The second sorts of cares which we take, (as I haue set down in the beginning) are touching the issue and euent of our affaires and actions. For as all our desires are vsually very extreme and vehement, so we couet nothing, but with great and maruelous hope. Now there is no hope, (as the old saying is, and as dayly experience doe teach vs) without anguish and perplexitie of mind, which is greatly augmented, nay twice doubled, with a kind of feare and distrust, which is mingled therewith, when as (considering the vncertenty, change, and mutabilitie of all things) we begin to reckon vp all such meanes as may frustrate our desires. Shal not our minds when as they are inuironed with these strong & violent passions (as with mighty and strong wals) be wonderfully vnquiet? and there is no better preseruatiue against this poison, then to think that we can not adde a cubite vnto our height or stature, by taking thought: and that, as *Ieremie* saieth, the way of man is not in him selfe, neither is it in man to walke and to direct his steppes. For if wee consider that all things are of him, by him, and in him, and that of two sparrowes that are sold for a pennie, not one of them fall to the ground without his will: & that all the heares of our heads are nũbred: that al things fal out by his prouidẽce: shal it not be a great

Iere. 10. 23.

great comfort vnto vs and cheere vs wonderfully? in taking away from vs those dangers & discommodities, which may happen vnto vs, if all things (as the *Epicures* haue said) were governed without rule or order, and wholly directed by chaunce, and by the rashnesse of (I know not what) fortune; and moderate our hope, which on the other side would either be too great or too little, too hasty or too slowe, if it were grounded vpon our owne counsels, and that the effect thereof did depend vpon our owne cogitations, and not vpon the will and pleasure of God.

Testimonies of the prouidence of god.

Whereby it appeareth, that there is nothing more profitable vnto men, then that all their affaires are vnder the gouernment & rule of God, and wholly ordered by his deuine prouidence: for they are sure that if they loue him, and be of the number of his Elect, that all thinges shall fall out well with them: and seeing that he hath not spared his onely Sonne, but hath given him for vs, he will also give all other things with him. That all things are ours, be it the worlde, be it life or death, *Paul*, *Cephas*, or *Apollo*, things present and things to come, that whatsoever wee take in hande if we be iust, shall alwayes prosper and be blessed; that God will powre downe his benefites plentifully vpon vs; that he will be bountifull in rewarding of vs, and cover vs with his favour as with a shield. He shall be our defender, our tower and our strong foundation; he will cover vs with his wings, and we shall be sure vnder his feathers: so that we shall not be afraid of the feare of the night, nor of the arrow that flyeth by day: the pestilence that walketh in the darkenesse shall not hurt vs, nor the plague that destroieth at noone day. And further it is said that those which trust in the Lord, are like vnto the mount *Sion*, which can not be mooved, but standeth fast for ever. As the mountains are about Ierusalem, so is the Lorde about his people from this time foorth for evermore. For the rod of the wicked shall not rest vpon the lot of the righteous, lest the righteous put foorth his hand vnto wickednesse. And likewise in another place; Al those which hate *Sion* shall be confounded and driven backewarde: they shalbe like the grasse vpon the house toppe, which withereth before it be gathered. And he saith also, blessed is everie one that feareth the Lorde, and walketh in his wayes: for thou shalt eate the labours of thine handes, thou shalt be blessed, and it shal

Rom.8.17.

1.Cor.3. 21,22.

Psal.1.3. and 5.91.

Psal.125. 1,2,&c.

Psal.128.1,2

Esay.4.5. be wel with thee. The Lord shal create vpon euery place of moũt *Sion* & vpon the assemblies therof, a cloud & smoke by day, & the shining of a flaming fire by night: for vpon al the glorie shalbe a defence: & a covering shalbe for the shadow in the day for the heat, & a place of refuge & a covering for the storm, & for the rain. There are an infinite number more of such promises in the Scripture for to assure vs, that if we will trust in God, his grace and favour shall never be wanting vnto vs, both to provide for vs those thinges that are necessarie, as also to keepe and preserue vs from all harme and inconvenience what soever.

A conclusion of the second point with an exhortation to every one to trust in God.

Why then should we be so tormented and vexed with the care and cogitation of thinges to come? Why doe wee not trust in the worde and promise of so good a Father? Can we have any one wiser to governe our actions, or a more valiant Captaine to defende vs? and in a worde, Is there any creature either in heaven or earth more mightie, more prudent, more faithfull, more vigilant, or more affectionate then he is? Can we be more speedily succoured then by him in all our affaires? Can there any evill happen vnto vs, if he haue once taken vs into his protection? *David* having considered this, and being assuredly perswaded that God was his buckler and defence, his glorie, and the lifter vp of his head, addeth with great assuredneſse and constancie, that he woulde lay him downe and rest, and would not be afraide though tenne thousand should set them selues against him. So likewise it is most certẽ, that if we be wel setled in an assured hope of *Gods* mercies, wee shall easily withstande these cares and vexations, which doe so exceedingly disquiet our mindes. *Phillippe* the father of *Alexander* the great, being reprooved for that he slept too long in the morning, considering the multitude of those affayres which he had daily to dispatch, answered, that hee might safely sleepe, so long as his livetenaunt *Antipater* was awake. In like manner may wee rest at our ease, so long as this great eye of the providence of God which seeth all thinges, is open and carefull to guide vs and our affayres, when so ever wee commit them into his handes. And we have greater reason to doe so, then *Phillippe* had, for that our confidence in God is farre more excellent

Psal.3.

Plutarch.

and

and certen, then any that is repoſed in his creatures. Wherefore to conclude, euery one of vs muſt painefully and diligently labour in that vocation whereto wee are called, and we muſt recommende our labours vnto God, to give them what ſucceſſe it pleaſeth him: never doubting but God will bleſſe them, though for the time the meanes bee ſecrete and vnknowen vnto vs.

3. Of the third ſort of cares concerning ſuperfluous and hurtfull things.

It remaineth nowe that we ſpeake of the laſt ſort of cares and vexations, which a great number of men take of ſuperfluous and impertinent matters. A thing that wonderfully vexeth and tormenteth mens mindes at this day. For there are fewe men, which can containe them ſelves within the boundes of their vocations, and who have not a ſecrete itching humour, which muſt be skratched continually: and as though they were bitten with fleas, they are ever ſtirring and deſirous to knowe many thinges, which are neither profitable nor neceſſarie, but rather verie hurtfull divers wayes, as wee ſhall ſee hereafter. Firſt of all, I ſay, it is a verie naughtie thing, and expreſſely forbidden by the worde of God, to leaue thoſe thinges that appertaine vnto our eſtate and vocation, and intermeddle our ſelves in other mens matters. For it is meete that every one (according to the ſaying of *Saint Paul*) ſhoulde endeavour to bee quiet, and to meddle with his owne buſineſſe. And even as wee ſee in a mans bodie diſtinct members to haue their ſeverall offices, the one not meddling with the others office and duetie, ſo that the inferiours doe not envie the ſuperiours; or that thorowe diſcorde and diſſention one of them ſhoulde refuſe to pleaſure the other: ſo likewiſe in Common-wealthes, and eſpecially in the Church, all Chriſtians ought ſo to live one with another, that though their places and charges bee different, yet they ſhoulde alwayes remaine vnited in their mindes, and ſhoulde be like divers travellers, which by ſundrie wayes goe to one and the ſelfe ſame place. As *Chriſt Ieſus* paſſed by a certaine village neere vnto Ieruſalem, hee was deſired by *Martha* to come neere and lodge in her houſe: where when hee eſpyed her buſie about many thinges, and that her ſiſter *Marie* ſate downe at his feete, to

Hee diſcovereth the miſchieſes condemned by the word of God.

By ſimilitudes.

By the reprehenſion of Chriſt Ieſus. Luke.10. 41,42.

heare and vnderſtande his wordes, ſaid vnto her, (anſwering vnto a complaint that ſhe made, for that her ſiſter left her to ſerve all alone) *Martha* thou art carefull, and art troubled about many things: but one thing is neceſſarie: *Mary* hath choſen the good part, which ſhall not be taken away from her. Wherein he reprooved her of two thinges, which ought to be kept and obſerved; Firſt, for that ſhe preferred her worldly cares before the hearing of the word of God. Secondly, for that ſhe tooke ſo many things in hand at once.

By the weaknes of our minds which is illuſtrated by a fiste compariſon.

And to ſpeake truely, it is not poſſible for a man to doe many things well: or that his mind ſhould be ſuch, but that in deviſing of ſundrie things, he ſhall finde him ſelfe ſcarcely ſufficient to do any one of them as they ought to be done. For as we ſee in running rivers, that the force of the water is greatly diminiſhed, when as the currant thereof is turned into ſeverall little ſtreams, & that both the heate & the light do loſe very much of their vertue, when as they are diſperſed abroad into large and open places: So likewiſe it happeneth to our minds, when as they are applied vnto ſeueral ſtudies which ſomtimes are cõtrarie one to the other, ſo that we thinking (through an ambitious deſire) to doe many thinges, in the ende effect and bring to paſſe nothing, as we ſhould do And therefore *Æſop*, being diſpoſed to deride this fooliſh & ambitious curioſitie, at ſuch time as he ſhould be ſold among 2 or 3 other ſlaves, & that all of them being asked by the marchant, which ſhould buy them, what they knew, had anſwered, they knew all things, ſaid (being asked what he knew) that he knewe nothing, ſeeing they knewe all. Whereupon the marchant perceiving the ſubtiltie and fineſſe of his wit, thought him more worth then all the other: and imagined that he had good occaſion to mocke the others preſumptuous mindes, who did brag they knew al things whatſoever, ſeing it is a very hard matter to find any man perfect, and ſufficiently inſtructed in any one ſcience, though he hath diligently employed him ſelfe thereto al the dayes of his life: according to the example of wiſe and skilful husbandmen, who cut and prune the ſuperfluous branches from their vines, to the ende that the ſappe and blood ſhould not be diſperſed among vnneceſſary boughes, but be conveyed to the good braunches, thereby to make them the more fruitefull:

So

So alſo muſt we gather, and muſter as it were together, all the vigour and ſtrength of our ſpirites to one ſole thing, if we deſire to bee excellent and ſurpaſſing therein. And for this cauſe *Ambition* it ſelfe, which (for that wee woulde bee eſteemed and renowmed among men) doeth make vs enterpriſe ſo many and ſo divers thinges, ſhoulde withdrawe vs and plucke vs backe from that courſe. For we never heard of any man that prooved excellent in any thing, if hee did not wholly addict and conſecrate him ſelfe thereto. And I thinke there is nothing that hath ſo much hindered our nation from attayning vnto that height of perfection and glorie in many artes, whereto ſundrie of the Grecians and Latines aſpired, as that vayne and fooliſh Curioſitie which wee have, to give and addict our ſelves vnto many things. For (God bee thanked) there are as many excellent wittes in *Fraunce*, as in any other countrie whereſoever, and ſuch as have a great goodwill thereto, and very able bodyes to endure any travaile: but wee ſee fewe that have the conſtancie to perſiſt and goe forwarde in any one arte or ſtudie: and there are not many, who have ſo much diſcretion as to chooſe that which is moſt meete and agreeable for them. Wee have ſcarcely ſo ſoone taſted the rudiments of any one arte, but foorthwith wee thinke we may proceede maſters in the facultie, and ſuppoſe we are familiarly acquainted with every precept. And this is the reaſon why wee runne from one thing to another, and in a very ſhort time we thinke we have attained to all perfection, and may proceede Doctors in every profeſſion: and by this meanes there ariſe many confuſions in the Church and Commonwealth. For after that wee are once poſſeſſed with a perſwaſion of our capacitie and ſufficiencie, wee foorthwith waxe proude and preſumptuous, we will give place to no man, we growe verie opinionate and ſtrong headed, wee will ſtoutly maintaine our owne imaginations, we never regarde, vnleſſe it bee too late, the counſell and advice of other men: and if peradventure it bee offered, we are aſhamed to followe it; we will needes be beleeved both in matters of warre and peace, both in politicie and divinitie, and generally in whatſoever we ſay or doe, we will be Orators and Poets, Captaines, muſitians, and

The curious deſire of many Frenchmē to know a little in every thing, maketh them ignorant in all things.

all in conceite: like the foole of *Syracuſe*, who being over-ruled with a melancholicke humour, was perſwaded that he was the richeſt man that was in all the world, and that al the ſhips which arrived in the haven were loden with his marchandize. And we thinke that we are excellently ſeene in all thinges: ſo that in this point we differ little or nothing; for we are wiſe as he was rich, that is, onely in conceite and opinion. And with this fooliſh cogitation we enterpriſe great matters, when as indeede we are as fitte to compaſſe them, (as the olde ſaying is) as an aſſe is to ſing, or an oxe to daunce. And hereof inſueth infinite diſcommodities, and oftentimes the overthrowe of our ſelues, the ruine of our friends, and the deſtruction of our countrie, as it may eaſily appeare in divers hiſtories.

Divers notable hiſtories which do evidently declare what great miſchiefes ambitious curioſitie hath cauſed.

Corah, *Dathan*, and *Abiram*, though they had a very honourable office about the tabernacle of the Lorde, and miniſtred there before the whole Congregation of Gods people, yet notwithſtanding they were not content herewith, but being mooved partly with Ambition, and partly with Envie, and Curioſitie, would needs (as it were by force) thruſt *Moyſes* out of his chaire, thinking themſelves as fit for the roume as he was. Wherewith God was ſo highly diſpleaſed, that in the preſence of all the people he cauſed the earth to open, and to ſwallowe vp both themſelves, their wives and children with their whole families. As long as *Saul* walked in the wayes of his God, & enterpriſed nothing but that which was commanded him, he proſpered mightily in all his actions; but aſſoone as he went further, all thinges went backeward with him ſo long, that both himſelfe and his children were wholly deſtroyed. *Abſalom* and *Adonias*, both of them ambitiouſly ſeeking (contrary to the will of God) to reigne over *Iſrael*, were miſerably deſtroyed in the flower of their age, and that in ſuch ſort as was farre vnworthie the nobleneſſe of their birth and their former felicitie: whereas if they woulde haue bene contented with their eſtates, they might have lived moſt happily like Kings ſonnes, and haue enioyed both honour and pleaſure, as much as they might have well deſired. *Sheba* the ſonne of *Bichri*, perceiving after the overthrow of *Abſalom*, that the ten tribes were ſomething diſpleaſed with *David*, thought to take the occaſion while it was offered, and vſed all the means

Nom. 16. 1.

1 & 2 booke of Samuel.

2. Sam. 15. 16.

1. King. 1. 1, 2.

2, Sam. 20. 2.

he could to drawe the people after him to make himselfe King: but because it was against the ordinance of God, in stead of beeing crowned, he had his head cut off. *Vziah*, though otherwise a verie good King, a good man, and fearing God (as we have said before) after many great victories gotten against his enemies, yet in the ende dyed a Leper, being separated from the Congregation, for that through a presumptuous curiositie, not content with his Royall dignitie whereto hee was called, and which he might safely and honourably have vsed, would needes (contrarie to his vocation) burne incense in the Temple, and vsurpe the office which onely appertained to the children and successours of *Aron*, as *Azarias* the high Priest declared vnto him. *Simon* the sorcerer, seeing the Apostles to give the holy Ghost by laying on of handes, offered them money, and thought to have purchased the like authoritie; but because he sought to get that by wicked meanes, which God doeth freely give to whomsoever it pleaseth him, *S. Peter* (to whome he made his suite) sent him away with this answer; Thou and thy mony perish together. *Theudas*, *Iudas the Galilean*, and many others raised vp great tumults among the Iewes, faining that they were sent of God to deliver them from the servitude of the *Romanes*, and to reduce them againe to their former freedome: but because their counsels and indeavours proceeded from men, they and all such as followed them were quickly overthrown. Certaine of the Iewes that were exorcists (as *Luke* writeth) seeing the wōderful works that *Paul* wrought, assayed to invocate (as well as he) vpon the name of the Lord Iesus, over such as had wicked spirits, saying, we conjure you by Iesus whome *Paul* preacheth: but the euill spirit knowing that they had taken this in hand by their own authoritie, answered: Iesus I acknowledge, & Paul I know, but who are ye? & forthwith the man, who had the evil spirit, ran on them, & overcame them, & prevailed against thē, so that they fled away naked, & wounded; thereby declaring what a dangerous thing it is, to enterprise any thing without a lawfull vocation.

2. Chron. 26.16.

Acts. 8.18.

Iosephus.

Acts. 19.14.

Among other things that the false prophets are blamed for, this was one of the principall; that they would prophecy and preach every where without any vocation. For it is impossible that we should be fitte for any thing, if wee be not called thereto by the

ſecrete counſell and eſpeciall favour of God, as it doeth moſt evidently appeare in ſundrie Biſhoppes, who woulde needes prevent the election, by the which (according to Gods inſtitution and the Eccleſiaſticall order) they ought to be called and appointed to their charges; but they have gotten them by bribes and by favour, and have governed them after as every man knowes: ſome have maintained warres with the revenues of the Church; others have courted it; others have purchaſed their pleaſures, and builded them goodly pallaces and beautiful gardens; & the wiſer ſort among them have enriched their houſes: and not one of them hath declared by effect, that he was worthie of that place whereto he hath ſo greedily climed and aſpired. What doe I ſay? there are many of them farre more fitte to cry muſtard about the ſtreets, then for any ſuch office and function: and thoſe who ſet the faireſt countenance vpon the matter, thinke they have ſufficiently diſcharged their dueties towards God and man, if they come to church once in a yere with their miter on their heads, their Croſſe in their hands and their rochet about their necks, giving their *Epiſcopall* benediction to ſo many as come to behold them, & if peradventure they chance to read ſervice vpon any great feſtival day, ſay maſſe, or give any orders, they thinke preſently they have done more then other men, and that if God ſhould call them to a reckening, he muſt needes pay them ſomething back again. But to preach the word, which is the fundatiō of the church, & the meat wherwith it is nouriſhed, & the lamp which ſhould lighten it, to guide & conduct it in the darknes of this world, & the weapons wherewith it is furniſhed either to defend her ſelfe, or offend her enemies, the medicine to heale her woūds & ſores: to preach (as I ſay) this wholſom word ſoundly & publikly to the people, who live in great ignorance & blindnes; to adminiſter the ſacraments accordīg to the inſtitution of *Chriſt Ieſus*, the more fully to confirme vs; to viſit & comfort the ſick & diſeaſed, to harbor the poore & needy, to reprove, to threatē, to admoniſh with al patiēce & long ſuffring, to watch over the flocke, and (to be ſhort) faithfully to husband and manure the vineyarde, that it may beare and bring forth fruite vnto the Lord thereof, there is not a worde, nor any newes of all this: yea thoſe who carry a ſhewe, as though they could do it, paſſe it

over

over very slightly, thinking it a disgrace vnto them, to take any such thing in hand, as nothing beseeming their callings. And wee neede not looke for any other of such as are not called of God, but will needes thrust them selues into such charges and offices. For where hee hath not called, there hee bestoweth no grace nor any blessing, without the which it is a cleere case, wee can doe nothing. We bring many reasons to cloake our ambition, and to couer our disordered curiousnes; but time doth easilie discouer our hypocrisie, and the effect doeth euidently declare, that it is exceedingly preiudiciall and hurtfull.

There was of late time, *Iohn Leyden*, *Muncer*, and *Cniperdolinge*, and many other, who enterprised great matters, & made the ignorant sort beleeue in the beginning, that they were *Angels* and *Prophets*: and that God had sent them to reforme the disorders and abuses, that were in the world. But they were quickely ouerthrowne, and as many as tooke their parts, and themselues in the end were executed: for that they had enterprised so great a matter, without any commission. The pesants also, which assembled together in *Germanie*, in the yeere 1525. to withstand (as they said) the violence and iniuries offered vnto them by the gentlemen, were likewise wholly defeated and discomfited: not because there was nothing to be found in the nobilitie worthie of reprehension; but because they had rashly taken in hand so waightie a cause, rather to satisfie their owne desire, and to lay open a passage to all libertie, then for any zeale they had to iustice and equitie. For there haue beene many other, who haue prospered in their enterprises, though in the beginning they were priuate men, and very much vnprouided for the execution of so great deseignes. I will passe ouer *Moyses* and the *Machabees*, who with an heroicall and singular courage, haue accomplished wonderfull things, without any other meanes but onely their callings from God; and speake onely of *Tamberlain*, who called him selfe the scourge of God, of *Castruce Cathacane*, of *Francis Sforce*, of *Heruce*, of *Cherif*; who in spight of all their enemies, haue exceedingly aduanced them selues, some to be Dukes, other Monarches and Emperous, because that God had appointed them to that ende and purpose, against whose will and determination, no creature is able to resist.

The historie of the Anabaptists, and pesants of Germanie of late times, written by Sleidan *in the 4. & 5. booke of his Commentaries.*

Paulus Iouius, Carion, Guichardin.

And

An excellent historie contrarie to the former, which prooues how greatly God hath blessed those, who haue resisted tyrannie by lawfull means

And for that we haue made mention of the wicked enterprises, which the pesants of *Germanie* tooke in hand against their lords of late yeeres, it shall not be amisse to alledge some other, who in the like case had a contrarie issue: and that is of the *Switzers*, who in the daies of our forefathers, not able to indure the vnsupportable iniuries offered by their nobles, assembled them selues together, and droue them out of the countrey, and altering the gouernement of their state, cantioned them selues, and haue made a league to defend their liberties: which they haue euer since so well obserued, that their nobilitie were neuer able to recouer their former authoritie. Whereby wee may gather (considering the small time they had to effect so great a matter) and that all their counsels fell out so prosperously, yea and farre better then in the beginning they looked for, that they were secretlie called thereto by God him selfe, and afterwards directed by his spirit, for the execution of their purposes and intents. In which it is euident, that Gods prouidence gouerneth all things, and that for the humiliation of his creatures, he vseth such meanes as seemeth best vnto him selfe. But it is a very hard matter, yea and almost impossible, to knowe this diuine vocation, otherwise then by the sequele and euent: and it is very dangerous to iudge thereof, by any presumption what so euer: wherin many heretofore, and diuers at this day, doe greatly deceiue them selues.

Examples of the ouerthrow of such men, as with an ambitious curiousnesse haue sought to aduance them selues, more then was conuenient for their estate. Plutarch.

Antigonus, *Demetrius*, and *Pyrrhus* the King of *Epirus*, ambitiously coueted the Monarchie of the whole worlde, and promised them selues (through a foolish opinion conceiued of their owne worthines, and of their great wisedome) that they might come vnto the height of that glorie & honor that *Alexander* the great attained vnto: but it was in vaine, as the issue did euidentlie declare, For whereas they might (if they had had peaceable mindes) haue safelie enioied their owne Kingdomes, which were very great and exceeding rich: thinking to aduance them selues, they were quite ouerthrowne; and hoping to get much, they lost all, through an ambitious curiousnes, which imbarked them in to dangerous actions and counsels, out of which (beeing once entred) they could by no means winde them selues. *Marcus Antonius* after the same sort, lost halfe the Romane Empire,

and

and withall his honour and reputation, yea and in the end his life to. It seemeth sometime that our actions are very reasonable, and grounded vpon good cause, notwithstanding the issue is very euill, for that they are begun without asking counsell of God, who in his secret wisdom hath determined the contrarie to that which man imagineth. When as *Brutus* and *Cassius* tooke vpon them to recouer their auncient libertie, wherof they were vniustlie depriued by the ambitiō of *Iulius Cæsar*: who would not haue thought that such an enterprise should haue had a prosperous end? notwithstanding this action of theirs, did breede more mischiefe in their countrie, then all the former warres. This is then a thing to be diligently considered, what warrantise we haue, whē as we enterprise any thing, and not to follow the swinge of our owne affections. All men are not capable of all things: and therfore it is necessarie for the tranquilitie of euery one in particular, and of the common-wealth in generall, for euery man to betake him selfe vnto that which is fittest for him. Let the gentleman play the souldiour, and the Iudge administer iustice, the treasurers and auditours looke to the receits and finances, and let the Bishops instruct the people in the waies of the Lord.

An example which sheweth howe the greatest men ought to cary themselues sincerely euē to the end of their calling.

Hannibal vpon a time hearing *Phormio*, who with great delight to himselfe, and applause of the people, discoursed of militarie affaires; as, howe to forme a battell, to incampe, to assault, to leade an armie, and such like: beeing in the ende desired to shewe his opinion, and to speake what hee thought of the man; answered that hee had seene in his time many fooles, but he neuer sawe a more foole then *Phormio*: for that forsaking the vocation wherein he had beene brought vp, which was to pleade, and to be an aduocate, would needes dispute of martiall affaires, and that in the presence of one of the greatest Captaines of the world. There was likewise a certaine musition, very skilfull and cunning in his art, who playing before *Philip* King of *Macedonie*, was (through a vain ostentation of the King, and to make the people beleeue he had more skill then the masters in the faculties) reproued of the saide *Philip* twise or thrise: which the musition did patiently endure, for the reuerence hee bare to his maiestie, but when as the King would needes reproue him the thirde time, hee saide: GOD defende

Histories shewing that it is a very vnfit thing for any man, how able soeuer he be, to meddle in any vocation but his owne.

Plutarch in his treatise of the difference betweene a flatterer and a friende.

(most

(most noble King) that your maiestie should lose so much time as I haue done, in learning of so contemptible an art, as this is: deliuering in fewe words, two excellent instructions: the one, that such base exercises beseemed not a King, and that it were sufficient for so great a personage, if at any time his leysure would permit, to recreate him selfe after his other waightie affaires, to vouchsafe to heare such as were cunning and skilfull: and the other was, that it is a very vnseemely thing, for any man to iudge of another mans knowledge, and to meddle with such things as surpasse his vnderstanding. *Apelles* could not endure, that the shoemaker after he had found fault with the latchet, should proceede further and meddle with the legge. For it is impossible, that we should doe any thing well, so long as we attempt ought beyond our knowledge.

Plin. l. 35. c. 16. Ne sutor vltra crepidā.

Gregorie Nyssene saith, that when we will needes enterprise such things, as are to deepe for vs, and aboue our reach, we oftentimes slip in very small matters, and such as would haue beene very easie for vs, if we would haue applied our selues wholly thereto. But there are some which haue such wandring wittes and fickle heads, that they are neuer contented vntill they haue assaied all meanes, and neuer finde their owne insufficiencie, vntill their follies be made manifest to all the world, to their owne shame, and the destruction of kingdomes & common-wealths, who pay full deerely for their foolishnes.

Plutarch rehearseth a pleasant apologie of the tayle, which fel at strife with the head, for that it would needs haue the leading of the bodie in his course, and preuailed so much by his importunitie, that to haue peace, the head was constrained to graunt his request; but because it had no eies to make choice of his way, it began to lead the bodie at all aduenture, through bushes and briers, hilles and dales, mire and dirt, so that it had almost killed and torne in pieces the rest of the poore members: who perceiuing them selues in such miserable case, assembled together against their captaine, and made him leaue his gouernment; who beeing ashamed of his follie, intreated the head to take the rule againe into his handes. This is a very liuely description of these *Polypragmons* and busie fellowes, who haue such short armes, and yet will needes clasp so many things; supposing that to enterprise,

terprise, is sufficient to execute: and that which doeth so greatly deceiue them, is, that they propound vnto them selues the examples of great personages, who being furnished with excellent graces of God, and stirred vp especially by him, haue by his fauour and protection, accomplished wonderfull and admirable things; and thinke that in time they may be equal vnto them, both in honour and dignitie, though they be neuer so farre inferiour vnto them, in vertue, wisedome, noblenes, and magnanimitie; which are meanes to attaine vnto all kinde of happines and prosperitie: and that they imitate nothing in their liues (as *Polybius* saith) but that which is superfluous and vicious, leaving their honourable actions, whereby they haue atchieved so great glorie, and thinke to gaine as great reputation by their pride and arrogancie.

An embleam fit for a curious man.

And herein they are very like vnto apes, who wil needs counterfait the gestures of men; but in nothing but their countenances, as in mocking and mowing, in biting and scratching. As for those excellent qualities wherewith man is indued, as to reason, to talke, to count, to discerne betweene good and bad; they can no skill, they are wholly ignorant, neither is it possible to make them fit thereto by any meanes what so euer. For as the Phisitions doe speake of the members of a mans bodie, that they are made and composed of forme, substance, strength, and greatnes; and placed and disposed very conueniently, to shewe their effects and operations: so likewise in euery commonwealth God hath raised vp some men, either Ciuilians or Diuines, and furnished them with such graces and giftes, as are necessarie to effect such thinges, as hee hath before determined. Nowe if the foote will take vpon him to execute the office of the hand, or that the hand will needes walke as the foote: if the eare will striue to see, and the eie to heare: would it not be a very vaine and foolish thing, for them to enterprise such things, seing they haue not beene made and framed thereto? In like manner we striue in vaine, when as wee endeuour to effect such thinges, whereto by nature we are not appointed and ordained. We may then conclude, that euery man is not fit for euery thing: and that (as *Aristotle* saith) it were a very profitable and a good thing, if euery man would betake him selfe to that, whereto he is most

In his Polit.

apt

apt and pliable: and withall that considering the great infirmitie of all these earthly things, and that nothing can be brought vnto his full perfection, wee would be contented and pacified when as we see our selues in some reasonable state & condicion.

Sundrie histories of diuers troubles stirred vp by turbulent spirits in the Church and commonwealth.

Pericles and *Demosthenes* in *Athens*, and after them *Tiberius Gracchus*, and *Caius* at *Rome*, did exceedinglie trouble and disquiet the common peace of their Cities, and mightily hinder the peaceable gouernment, which might otherwise haue beene established in their commonwealths. For though that in the one their was great disorder among the citizens, and that the enemie had impaired the liberties and franchises of the other: notwithstanding for that they would not remedy this disorder, without increasing the disease, it had beene much better for them, to haue left things in the same estate they founde them, and to haue born with the time, making such aduantage therof, as conueniently they might, referring the full reformation of euery disorder, to a better opportunitie.

Curious schismatikes.

In like manner there was no iust cause, why *Donatus* should forsake the Church, and breake the vnitie and concord thereof, which ought to be so carefullie and charilie obserued among brethren: neither to be the cause of such a tragicall and lamentable euent, as afterwarde fell out, not onely in *Africke*, but also in many other parts of the world, to the great reioycing of the enemies of our religion, and to the vnspeakeable griefe of all such as fauour the encrease and aduancement thereof. For suppose there were many thinges in the Church of *Carthage*, which might iustlie bee reproued, yet it had beene much better to haue tolerated them for a season, then in redressing them, to hazard the plucking vp of the good graine with the darnell, against that expresse commandement, which the maister of the house gaue vnto his seruants.

Math. 13.9.

Hauing discoursed at large of the mischiefes that are ingẽdred by curiositie, he now sheweth the causes of this curious humour: the first whereof is, the lightnesse and vnstablenesse of mans witte.

But it is not sufficient, to shew the nature, the effects, the miseries, and domages, arising and springing from this passion, but we must also vnderstand whereof they proceede, to the end that we may the better eschewe them. There is no question, but the lightnes and vnstablenes of our mindes, are the principall causes thereof. For we doe not commonly see staied and constant men, who haue good and sound iudgements, and such as haue

(as *Ariſtophanes* ſaid of *Cleon*) one foote in the court, and another in the countrey, tormented with this humour: but ſuch as are poſſeſſed with wandring & ſtraying cogitations, who will needs occupie euery trade, and be of all occupations, and change their opinions as often as they doe their garments. They doe no ſooner vndertake any thing, but they are preſently wearie of it, and they haue not ſo ſoone giuen it ouer, but forthwith they would take it in hand againe. They reſemble thoſe men, who hauing heard a report of the fertilitie, pleaſure, and aboundance, of any ſtrange countrey, are neuer quiet vntill they haue ſeene it: but they haue not beene there a yeere, but they are in as great diſlike with it, as euer they were with their owne natiue ſoyle: ſo that (as *Horace* noteth, and that moſt excellently) though they change the aire, they neuer alter their nature; their mindes are as full of fancies, and their heads of toyes, as euer they were. And as we ſee the diſeaſes of mans bodie, doe bring ſuch an vnquietnes and irkeſomenes with them, that the poore patient diſliketh euerie thing what ſo euer, yea ſuch oftentimes, as in his health and proſperitie, were moſt pleaſing vnto him; as, his wife and children, his bedde, his meate and drinke, and ſuch like: ſo likewiſe it is apparant in the affections of the minde, which beeing once diſtempered, wee can not long liue contentedlie in any condicion of life what ſo euer. The firſt meanes then, to auoide this curious humour, is, to ſettle our mindes in a more graue and ſtaied eſtate: for thereby we ſhall not lightly giue our ſelues to any thing, whereof we haue not before maturely and aduiſedly conſidered. And hauing with good aduiſe and great conſideration, taken the matter in hand, it will be no ſmall difficultie to pull vs from it.

Epiſt. 11. l. 1.

A remedie againſt the vnſtablenes before menioned.

The ſecond cauſe that ingendereth this diſordered humour, is, a kinde of idleneſſe and ſlouthfull diſeaſe. When (as *Horace* ſaith) the oxe deſireth the ſaddle, and the horſe the yoke. For all of vs doe naturallie deſire to bee at reſt, and ſeeke for our eaſe as much as may bee, and woulde not willinglie doe any thing, but followe our pleaſures and delights: and for that we imagine that other men doe liue better then our ſelues, and haue a more ſhort and cõpendious way to attain that, which we ſo earneſtly hunt after: therfore it is, that we do ſo wiſh to enioy their

Idlenes and ſlouth, the ſecond cauſe of curioſitie. Epiſt. 14. *of the firſt book.*

their places and callings. And this is the reaſon, why (as *Horace* ſaith in his firſt *Satyre*) that the marchant beeing vpon the ſea in ſtormes and tempeſts, and ſeeing in what daunger both hee and his goods are, beginneth to lament his owne misfortune, and to complaine of his eſtate and condicion, thinking that euery man is more happie then him ſelfe, and that his neighbour liueth a farre merier life, then he doth. So likewiſe doth the laweyer, when as his clyents are knocking at his doore, and breakes him from his ſleepe too timely in the morning. As alſo the husbandman, who laboureth all day with little cheere, and abideth hunger and colde, with many other ſorrowes all his life long. God knowes euery one of theſe, is wondrous plentifull, in recounting his owne miſchiefes, & the ſorowes whereto he is ſubiect: as alſo in remembring his neighbours quiet life and great felicitie. But as in commending the one, they regard nothing but the eaſe and quietnes thereof: ſo in diſpraiſing the other, they reſpect nothing but the ſorow and vexation wherewith it is accompanied. Whereby it euidently appeareth, that the greateſt cauſe of our inconſtancie and mutable curioſitie, is our idlenes, and hatred we beare to trauell and paines taking.

The diſdaine of our vocatiõ, the third cauſe of curioſitie.

This is alſo a great cauſe of our curioſitie, when as we diſdain and contemne our callings, as eſteeming them too baſe and too vile for vs: though that in deede, there is no trade ſo bad, which will not maintaine him that vſeth it (as *Nero* the Emperour was wont to ſay) and which will not enrich a man, if he be ſufficiently painefull and induſtrious therein.

Suetonius.

Plutarch.

Epaminondas one of the moſt famous Captaines that euer was in *Greece*, was once choſen by the *Thebanes*, to looke to the making cleane of the ſtreetes and clenſing of their ſinkes: and albeit in the opinion of diuers of his friends, it was a very diſhonourable office for ſo worthie a perſonage: yet he accepted of it very willingly, ſaying, that he would make it apparant, that men were not honoured by their offices, but that the offices were honoured by the men: and afterwards he ſo wiſely and diſcreetely behaued him ſelfe in his charge, that he purchaſed great honour and commendacion throughout the citie. Weare not all the great lords of *Rome* made *Ediles*, before they were Senatours? which office was ordained in their common-wealths

Titus Liv.

Plutarch.

for

for to haue the overſight of of repayring their publicke halles, the clenſing of their ſtreetes, and the mending of their conduites. And although ſuch offices ſeemed verie vnworthie ſuch men, who ſeemed rather to be Kinges then Senatours, notwithſtanding they were exceeding curious in the diſcharge thereof, and were no more aſhamed, then of a better office.

The conſideration of notable examples to the contrarie, is a great remedie againſt the diſdaine of our calling

There were ſome among the moſt famous men of their Citie, who were taken from the plough, and honoured with the greateſt dignities of their Common wealth; and having executed their charges worthily, and helde their places the time the Lawe preſcribed, returned againe to play the good huſbandes at their farmes in the Countrie. And the *Patriarches*, who were ſo rich and ſo mightie, that their neighbour Kinges came in perſon vnto them, and were glad of their allyaunce and friendſhippe: *Moyſes*, who had bene brought vp in the Court of *Pharao*, and adopted by his daughter to ſucceede in the kingdome of *Ægypt*: *Saul* and *David*, whereof the one was King alreadie, and the other heyre apparant to the Crowne, were they not all wont to keepe their beaſtes in the fieldes, and to watch them like ſhepheardes? But this is an example of all other, that may ſuffice to teach vs, that we may not diſdaine our calling, how vile and abiect ſoever it be: and that is of the Sonne of God, who being Creator and ſoveraigne Lord of all thinges whatſoeuer, did notwithſtanding ſo abaſe and humble him ſelfe, that he tooke vpon him the ſhape of a ſervaunt, and made him ſelfe like vnto men; for whome in the ende he was crucified, after that with wonderfull humilitie and lowlineſſe he had waſhed many of their feete and legges. What man is there at this day ſo proude and haughtie hearted, that is not abaſhed and aſhamed to ſhewe himſelfe diſdainefull of any eſtate and condition, howe poore and penurious ſoever? *Saint Paul* ſpeaking to this purpoſe, ſetteth downe a verie fitte compariſon of the members of a mans bodie, ſaying that thoſe members which ſeeme to be more feeble are neceſſarie, and vpon thoſe members of the body which we thinke moſt vnhoneſt, put we more honeſtie on: and our vncomely partes have more comlineſſe on. Wherein he laboreth to proove nothing elſe but thus much, that though our eſtates, and we alſo who exerciſe them, be baſe & contemptible

The 1. & 2. booke of Samuel.

A moſt excellent example of all others to teach vs that we ought not deſpiſe our callings.

Looke Geneſis & Exodus.

1. Cor. 12.

tible, yet notwithstanding we must not despise them, for that oftentimes they are as necessarie & as profitable for the common wealth as any other. And therefore it becommeth not vs to bee wearie of our vocations, and to desire other callings we knowe not what.

Ambition, and an aspiring mind to be above others, the fourth cause of curiositie.

Ambition likewise is another great cause of this curiositie wherof we speake at this present. For as we see covetous & griedy minded men, which doe skratch & scrape together they care not what, and without any shame doe plucke and wring from their neighbors they care not how, nor by what meanes. (as may well appeare by the impost and taxe which the Emperor *Vespasian* laid vpon vrines) So likewise there are some so proude and ambitious, that they would be accounted the chiefe and principall men whersoever they become. If they see any man that is an excellent Musitian, a good Tennis-player, a swift Runner, a cunning fencer, a learned poet, a skilful minstrel, or a faire gamester, they assay presently if they can counterfait him, to the ende they may be spoken of, and that they may be placed in the rank of good fellowes. Now if those things we vse, be naught; we can not imagine a greater dispraise then to be commẽded for them: and if they be indifferent, all the cõmendation that we can reape by the knowledge of them, is like vnto that, which is often given vnto the prodigall man, that he maketh small account of mony, and purchaseth things of no value at a high rate. For there is nothing so precious as time. If then we spend much thereof to learn some vnprofitable arte, wil not all wise men say, that we are evil husbands? and if they be good and commendable things, we must also consider, that it is no more shame to be ignorant of such of them, as doe nothing appertaine vnto our vocation, then it is for the eye to be dumbe, or the tongue to be blinde; and in those thinges which appertaine vnto our vocation and calling, wee must yeelde vnto God the whole praise and commendation. And therefore we may safely conclude, that *Ambition* must not make vs fall into this fooliish and curious passion.

Selfe-love the fist cause of curiositie.

Nowe the last and speciall occasion of this curious humour is, for that, by reason of our self-love, we never sufficiently know our selves, neither yet our owne imperfections. For if we would measure our strength, and consider the weakenesse of our mindes,

mindes, and the ſhortneſſe of our lives, we would thinke it a verie difficult thing, perfectly to attayne any one arte, though all the dayes of our lives were imployed therein. For albeit that *Tullie* had beſtowed his whole time in *Rhetoricke*, yet was not his cunning ſo excellent, but that there is ſomething wanting; and hee him ſelfe conceived a more ſurpaſſing Idea and forme thereof, then ever hee was able to expreſſe in any one of his Orations whatſoever. Who is there then, who ſeeing ſuch a man, who was endued with ſo divine vnderſtanding, and had beſtowed ſuch wonderfull and exceeding travayle and paynes, and yet coulde not attayne vnto the perfection of one onely Arte, that dare hope to come to an abſolute knowledge in two or three? *Theophraſtus* complayneth that mans life in his opinion is too ſhort to laye ſo much as the foundation of any of the liberall ſciences. And, to ſpeake truely, it is a very difficult thing, what paynes ſoever wee beſtowe, conſidering the weakeneſſe of our capacities, and the obſcuritie of thoſe thinges wherein wee beſtowe our indeavours: yea ſuch as for their rare knowledge in mechanicall artes, haue bene accounted famous throughout all the worlde, beeing better able to judge of their practiſe, then the other of their ſpeculation, have notwithſtanding accounted them ſelves verie ignorant and vnskilful, when they haue done all they could. Among other *Apelles* the moſt excellent and perfecteſt Painter that ever was, whenſoever he made any picture, was wont to write over it, *Apelles would make it*; and not *Apelles hath made it*; for feare leaſt if hee ſhoulde vſe the perfect tenſe, he ſhoulde be iudged of ſome to challenge a perfection in the arte. Howe is it poſſible then, that we in ſo ſmall a time and with ſo meane wittes ſhoulde attaine many ſciences, if they, who have bene ſo ingenious and ſo painefull, applying them ſelves onely and whollie to one particular Arte, coulde notwithſtanding never attain any entire & abſolute perfection therein? It is a divine work, & that which exceedeth mãs capacity, to be skilfull in diverſ things. Our mindes & ſpirits which haue a heavenly beginning, are diverſly occupied in the ſeverall parts of our bodies For they teach our eies to ſee, our eares to heare, our tõgues to ſpeak, or feete to go; they vnderſtand, they learne, they diſcourſe, they remember,

The better to beat downe this pride & ſelfe-love, he ſheweth that God alone & no other is able perfectly to accompliſh many things.

remember, they reaſon and conclude all at once. In like manner our God, who is, as it were, the minde and ſpirite of all the worlde, doeth quicken, ſtrengthen, ſuſtaine, moove, and conducte every thing, doing all this in an inſtant. But this is miraculous, ſupernaturall, and an impoſſible thing for men to bring to paſſe by any travayle or diligence whatſoever. *Chriſt Ieſus* him ſelfe) by whome all the worlde is governed and ſuſtained) as he was mann, ever enterpriſed any more offices then one at once. For before that by his Baptiſme he was eſtabliſhed and confirmed in his miniſterie, hee was content to live like a Carpenter; and after hee was called, as it were, to preach, hee did not meddle with any other calling. When as they woulde haue made him a King and a Iudge, hee woulde in no wiſe accept thereof: not that he was not furniſhed with ſufficient giftes to diſcharge ſuch offices, and all other whatſoever, if it had pleaſed him, but becauſe he was not called to that end, and for that he would teach vs by his example, howe we ought to containe our ſelves within the limits and boundes of our vocation.

A remedie againſt this evill.

There is nothing better then (to correct this curioſitie and nice humor, which maketh vs enterpriſe ſo many vaine and frivolous matters) to knowe our owne weaknes and vnableneſſe, as alſo the dulneſſe of our vnderſtanding, and withall to conſider the ſhortnes of our lives and vnſtable eſtate, wherein we are placed.

In the lattrr end of this booke he reaſoneth againſt the prophane curioſitie of ſuch men as ſearch after ſecret & bidden thinges which are both vnlawfull and dangerous. Reaſons to the contrary.

Having diſcourſed hitherto of that fooliſh curioſity and fond deſire, wherwith many have bin provoked to put in practiſe ſuch things, as nothing appertain vnto their places & callings: it is expediēt now, before we end this treatiſe, that we touch alſo briefly & in a word that wicked & profane curioſitie, wherby divers mē are wonderfully ſtirred vp to know ſuch things either of God, of nature, or of their neighbors, as are moſt ſecret, difficult, dangerous, & wholy impertinēt vnto thē. And this kind of humor doth oftentimes exceedingly torment ſuch as haue reaching and aſpiring minds, who contēning the ſtudy of meane things, as an exerciſe too baſe & contēptible for them, wil needs ſore aloft & apply thēſelues to that which is very rare & farre frō the knowledge of euery common perſonage: as though it were an eaſie matter to flie vp to heaven without wings, or to clime vp to the top of a ladder without beginning at the firſt & ſecōd ſtaffe, which thing

Chriſt

Christ (considering in the Gospell, and therein purposing to reprehend our follie) saide, (in reproouing *Nicodemus* one of the principall Doctors among the Iewes, for that he could not vnderstand his speach, touching the regeneration of water, and of the spirite) Art thou a master in Israel, and knowest not these things? If I tell you earthly things, and you beleeue not, howe should you beleeue, if I tell you of heauenly thinges? by earthly thinges he vnderstandeth such mysteries in the kingdome of heaven, as are most easie to bee vnderstoode: and by heavenly thinges, those mysteries which are most obscure and difficult; declaring thereby, that we can not attaine vnto the knowledge of the one, vnlesse we be taught by the vnderstanding of the other. And therefore it was, that a certaine poore olde man seeing *Thales Milesius* as he walked in the fieldes in the evening, gazing vp to the starres, and so buzie in his speculation that he fell into a ditch, said in mocking, that it was a great madnesse for men to looke so high, that they never see what is before them. Which may also be a verie profitable admonition for vs: seeing it is but too vsuall a custome among men in these dayes, to contemne those things that are necessarie, and such as we may easily attain vnto, and to wearie our mindes about obscure matters, wherein it is better to be vtterly ignorant then to vnderstande or knowe them perfectly. Iohn 3.10.

Some there are that do nothing all the daies of their lives, but search after the philosophers stone, and in the ende by a secrete skill in Arithmaticke, do multiplie all into nothing. Others will needes measure the whole world, and knowe both the length & breadth thereof, as exactly as of an acre of lande. Others goe to schoole to learne to prognosticate: others are wholly buried in nativities, and will needes take vpon them to foretell great mens fortunes and destinies: others write whole bookes of Magicke and Nigromancie; others of Palmestrie and Phisiognomie, and such like: and in a worde, many take great pleasure in the interpretation of dreames. And who is there that is able in few words to expresse the foolish curiositie of sundrie men, who are never contented, what experience soever they have as well of the vanitie of these studies, as of the masters and teachers? And this kinde of curiositie hath not only bene apparant in that which

In the first rancke of this curious company are placed, Alchymists, Cosmographers, Iudiciall Astrologers, Soothsayers, Sorcerers, and Inchanters.

every wiſe man hath alwayes accounted naught and vnprofitable, but alſo in thoſe thinges, which all men of vnderſtanding doe acknowledge for the ſingular giftes of God, and whereof we neede not doubt, but the knowledge is exceeding profitable and commodious. For ſome there are which haue ſuch lame and crooked wittes, that they never walke rightly in any ſtudie whatſoever.

In the ſecond rancke are placed Lawyers, Phyſitians, & philoſophers, which leaving the ſtudie of excellent authors do betake them ſelves to pettifogging and drug-ſelling, whereof inſue loſſe of goods, and deſtruction of body.

If they ſtudie the Lawe, they lay aſide morale philoſophie, and the excellent writings of the beſt Civilians, and betake them ſelves to *I* knowe not what Doctors, ſo vnfitte and vnable to ſpeake of lawe, ſo doubtfull in their anſweres, ſo long and tedious in their diſcourſes, that there is no man, be he never ſo patient, that is able to reade over their writings. Not long ſince in the dayes of our forefathers, *Plato* and *Ariſtotle* were thruſt out of the ſchooles, and men betooke them to *Peter* of *Spaine*, and to *Tartaret*, and ſuch like Dunſes, who haue loſt much time in writing their bookes, and (as one ſaith) in ſeeking a fame to be accounted ancient writers, and have quite ſpoyled ſuch as by their example haue bene drawen to followe them. In like manner, among Phiſitians there was no mention of *Galen* and *Hyppocrates*, but they were laide vp in ſtudies to be conſumed with wormes; and men gave them ſelves to the reading of *Avicenne*, *Averroes* and other *Arabians*, who never vſe any methode in their writings, nor any plainneſſe to reſolve obſcure queſtions, neither any demonſtrations to confirme trueths, and torefute falſhood: but (God be thanked) few there are, that delight in theſe muddy waters at this day, but had rather drinke of the pureſt and cleareſt fountaines.

The third rancke is of Sophiſters, Cabaliſts, & other prophane fellowes, which mingle their fottiſh dreames with knowen trueths.

There were nothing more excellent, or more ſufficient to accompliſh our felicitie, then the ſtudie of Divinitie, if it were reformed as it ſhould be. But there have alwayes bene ſome ſo opinionate and ſelfe willed, who partly thorow folly and a corrupt imitation of their elders, and partly thorow an ambitious contradiction, will needes (though never ſo frantickely) retaine their ſophiſtrie, compelling their ſchollers to ſweate, as they them ſelves have done, and to hunt after ſuch queſtions, as are eyther vnprofitable, ſuperfluous, or inexplicable: whereas indeede they ſhoulde employ their youth, and flower of their

age

age to learne the tongues, thereby to make them ſelves more fitte for the ſtudie of *Theologie*, and to reade the olde Authours both *Hebrewes*, *Greekes*, and *Latines*, who have moſt ſoundly and learnedly interpreted the holy Scriptures. There are ſome alſo, who in ſteade of reading and meditating in the Lawe of God and his holy worde, which hath bene inſpired by his holy Spirite, and delivered to teach, inſtruct, reproove, and to make men perfect in all righteouſneſſe, and to frame them fitte for every good worke; have wholly addicted them ſelves to ſome *Cabaliſticall* dreame and Iewiſh fable, whereof there ariſeth no other profite, but ſome ſtrange opinion; and that oftentimes which is verie blaſphemous, and moſt dangerous to our religion. There are ſome alſo, which are ignorant and proud boaſters, and (as *S. Paul* ſpeaketh to *Timothie*) which contend about words, wherof inſue ſtrife, griefe, wrongs, evill ſurmiſes, and vaine contentions among men, who beeing corrupted in iudgement, and voide of trueth, thinke that gaine is godlineſſe. They demaund what God did before he made the world? howe the Father in one and the ſelfe ſame inſtant ingendred the Sonne: howe many orders and degrees there are among the Angels, what difference in their offices: who thoſe are that God hath written in or blotted out of his booke, and whome he will ſave, or condemne? what is the ſubſtance of the fire wherein the ſoules of the wicked ſhalbe cõtinually tormented? how originall ſinne proceedeth from the father and the ſonne? by what meanes it paſſeth from the ſeed that commeth frõ man, vnto the ſoule that cõmeth frõ God? & many ſuch like obſcure queſtions, which never have any end, no more then the fable of *Oreſtes*, whereof *Iuvenal* ſpeaketh in the firſt of his *Satyres*. Which appeareth plainly to be ſo; for that many having takẽ exceeding paines to find out ſome certẽty herein, have notwithſtãding foũd the matter to be ſo intricate, that they could not reſt in any aſſured perſwaſiõ or ſetled cõtentation? Experience likewiſe teacheth vs, that this curious humor is like vnto the cutting of *Hydras* head: that is, as faſt as one doubt is reſolved, there ariſeth ſeven others in the roume thereof; & reſembleth the wicked ſpirit, whereof there is mention made in the Goſpell, which when one would haue thought to have bene quite expelled, returneth againe oftentimes, if we take not great heed, with ſeven

others worse then him selfe, and tormenteth the person much more then ever he did before.

A remedie against the former Curiositie.

Is it not then the best way, if we wil needes search and enquire after the workes of our God, to vnderstand and learne of those things, by which he doeth daily and hourely shew his exceeding bountie and liberality vnto vs, pardoning our faultes, adopting vs for his children, ruling vs by his holy spirite, and directing vs by his worde, preserving vs from our enemies, comforting vs in our sorrowes, sustaining vs in our afflictions and imperfections, nourishing vs, saving vs, and calling vs vnto the participation of all his goods, declaring thereby what care and compassion hee hath of vs; shall not the curious searching out of these thinges bee farre more profitable for vs, then the busie enquiring, what hee did before the creation of the worlde? And here I can not but repeate the saying of *Saint Augustine*, as serving verie fitly to this purpose, who beeing demaunded what God did before hee made the heavens, answered verie excellently, that hee builded hell for those that demaunded such vaine and curious questions.

The saying of S. Augustine.

How farre we ought to be desirous to vnderstād touching the Sonne of God.

If in like manner there bee any question of the Sonne of God, is it not much better to learne the reasons that induced him to take vpon him our nature, by what meanes hee hath redeemed vs from death, whereto wee were subiect by reason of our sinnes? howe hee hath fulfilled the Lawe, and was subiect vnto the curse thereof for vs? howe hee hath incorporated and vnited him selfe vnto vs, that thereby wee may participate of his righteousnesse, by which means, by offering him selfe once vpon the crosse, hee hath sanctified and consecrated his elect vnto God his Father for ever? how hee is our King to governe and defende vs, our Prophet to instruct vs, our high Priest to pacifie the anger of God, howe by our baptisme we are regenerated, and by his resurrection called to a certen & assured hope of life everlasting, by his ascention placed at the right hand of God, & by his absolute authority which he hath over all creatures, he hath fortified vs against all tẽptations that might assaile vs? is there not inough in this & in a thousand such like, which he hath done for our safety & preserva-

tion,

tiō, the knowledge wherof may minister exceeding cōfort vnto vs, and such as is sufficient to occupie our selues in, without labouring to no purpose, to vnderstand how the father hath ingendered him from all eternitie of his owne substance, which is an incomprehensible misterie, and cannot be vnderstood of any but of him selfe alone.

What it is, that we ought to know touching the Angels.

And as concerning the Angels, is it not much better, to know that they are ministring spirits, sent to keepe and gard those, who are ordained vnto life euerlasting, and to saue them with their hands, least they should dash their foote against a stone; then to busie our selues in vaine speculations, then to dispute to no purpose of their places and degrees? which we can not know but by our owne imaginations: seeing the word of God hath reuealed no such thing vnto vs. And therefore *Moyses* (not without great reason) hauing most exactly taught vs the order, the forme and fashion of all visible creatures, neuer maketh mention of the creation of Angels. Which surely was to bridle the vaine curiositie of vs, which doe desire to know those things that are aboue vs, and to teach vs to occupie our selues in the contemplation of these inferiour things, which doe not exceede our capacitie, that we may the better fullie learne to vnderstand such things, as are most necessarie for vs. To knowe then the dignities and degrees of Angels, we must know that we are like vnto them, and so rest in an assured persuasion of their dailie ministerie, for our health and preseruation.

What it is, that is requisite to bee knowne in the doctrine of predestinatiō.

And likewise we may say of Predestination, that if we will edifie our selues and quiet our consciences, we neede not be so inquisitive in the word of God, thinking to know the riches of his wisedome, or the depth of his iudgements, which are incomprehensible: but we must be contented to know, that hee is no accepter of persons, and that among all nations, he which feareth him and walketh vprightly, is most acceptable in his sight: that he is willing that all men should be saued, and come to the knowledge of his truth: that hee which beleeueth shall not bee condemned, and such like sayings; which may assure vs of his good will and desire he hath to saue vs, and take away all such doubts as may any way torment and vexe vs.

Of hell fire, and what we are to thik & know therof.

To what purpose should we be inquisitiue, concerning the qua-

qualitie of hell fire, and whether it be materiall or ſpirituall, and as much or more violent, then that which is elementarie? Is it not ſufficient for vs to know moſt certenly by the Scriptures, that howe ſo euer it is, it muſt needs be moſt terrible and fearefull: and therefore it behoueth vs to auoid it, and to take heede, leaſt through our incredulitie, and diſobedience to the commaundements of our GOD, wee in the ende finde by wofull experience, howe forceable and extreame hote this fire is.

Of originall ſinne.

And as touching originall ſinne, to what ende is it, to be inquiſitiue howe it commeth from the father to the ſonne, and from the bodie to the ſoule, if in the meane time wee haue no care to finde out fitte remedies to heale ſo daungerous a diſeaſe? It is all one, as if wee hauing a continuall feuer, or ſome other infectious maladie, had no further care, but to knowe the cauſes thereof, and ſo for want of taking phiſicke in time, be ouertaken with an vntimelie death. *Saint Auguſtine* (the better to reprooue this importunate curioſitie) reciteth the hiſtorie of a certaine poore man, who beeing by a miſchaunce fallen into a diroh, and that ſome one of his neighbours came to him to helpe him out, who demaunded of him verie earneſtlie howe hee fell in; anſwered, that if hee would make haſte to helpe him out, they might reaſon of his falling in all at leiſure. In like manner (to applie this ſtorie to our purpoſe) it ſhall be much more expedient for vs, that wee conſider how, and in what manner this perverſneſſe of our nature may be corrected and amended, and indeuour to deliuer our ſelues from that danger wherinto we are fallen, and which maketh vs guiltie in the ſight of God, then to looſe our time in reaſoning and diſputing, by what meanes we are become ſo corrupt and vicious.

An excellēt remedie againſt all curiouſnes. 1. Tim. 2. 4. & 4. 7. & 6. 20. & the 2. Tim. 2. 13. & Titus 3. 9.

Wee can not then doe better, then in reiecting all fooliſh, vaine, and vncertaine queſtions, reſt and ſtay our ſelues (according to the counſaile of *S. Paul*) in that, which may ſerue vs to edification. For if ſo be we will (contrarie to the counſell and commandement of God) ſearch after thinges, that are to high for vs, we ſhall both miſpende our time, and looſe our labour: and it is to bee feared, and that greatlie, that GOD will very

ſeuere-

ſeuerely puniſh vs for our preſumption: and that it fareth not with vs, as it doeth with them, who beeing not contente to beholde the Sunne beames ſhine rounde about them, will needes behold the bodie thereof, which preſently dazeleth their ſight, and maketh them blinde. For we can not (as the wiſe man ſaith) be inquiſitiue in the ſecrets of our God, but that wee ſhall bee ſoone ouerwhelmed with his glorie and maieſtie: and therefore as it is a great reproch for vs, to be careleſſe of ſuch things, as appertaine vnto vs: ſo is it very commendable, to bee ignorant of ſuch thinges, as are concealed from vs. *For as the Egiptian* (who carried ſomewhat wound vp in his napkin) anſwered (vnto him that demaunded what it was) that hee had couered it, to the ende, that no man ſhould ſee it: ſo likewiſe muſt we learne, that if there be any thing hidden, and laide vp in the workes of GOD, that it is of purpoſe kept from vs, to the ende that wee ſhould not inquire after it: and that it is farre better to bee vtterlie ignorant herein, then to haue all the knowledge thereof that may be. It becommeth vs then, if we be deſirous to knowe things, that we applie our ſelues vnto ſuch thinges, as are fit for our capacities: and that herein wee ſhould be like vnto the courſers, who leading their dogges into the fieldes, doe not let them ſlippe at all aduentures, at what ſo euer commeth next to hande: but holde them vntill their game be found, to the end they may be the more freſh and luſtie to maintaine their courſe: ſo likewiſe muſt wee holde and keepe in our curioſitie, and not ſuffer it to followe after what ſo euer it luſteth, but onelie that, which beeing once attained vnto, bringeth with it both pleaſure and profit. Plutarch.

Plutarch reporteth, and experience teacheth it to be ſo, that lyons, tygars, cattes, and ſuch like rauening beaſtes, that haue ſharpe clawes, doe vſe to pull in their nayles when they goe, to the ende that when they haue neede of them, they may be the ſharper, and ſurer to take holde. If wee would deale thus with this curious humour and itching affection, reſeruing it to further vs in that which is neceſſarie and profitable for vs, it woulde ſurelie ſerue vs in greate ſteade, and there woulde bee nothing ſo harde and difficult, which wee might not *How to make a benefit of curioſitie.*

not attaine, if we would applie our ſelues thereto. For as it doeth quicken our ſpirits, ſo would it increaſe our diligence, and that in ſuch ſort, that we would not refuſe any labour to attaine vnto thoſe things we deſire to know.

In the concluſion of this booke, hee intreateth of the curioſitie of ſuch as are inquiſitiue after their neighbours matters, and painteth thē out in their colours.

It were high time to end this diſcourſe, were it not that ſome doe vexe and torment them ſelues, more then any other, through a moſt wicked and curſed curioſitie they haue in ſearching out their neighbours ſecrets: all their ſtudie is to know their neighbours pedigrees, what they may ſpend by the yeere, how much they owe, what houſes they keepe, whether they loue their wiues, whether there be any diſcord or iealouſie betweene them, whether they be not too familiar with their maides, howe they vſe their ſervants, when they goe to bed and when they riſe, whether they carie the butterie doore key at their girdles, or not; and a thouſand ſuch like matters, where with they doe wonderfully encomber them ſelues. And this is one thing to be marked, that they doe euer more ſooner inquire after the vice, then after the vertue of their neighbours. Let one ſpeake of the wiſdome, iuſtice, liberalitie, modeſtie, and temperancie of another, and they will ſcarcelie giue any eare thereto. But let one tell them that ſome young wench hath liued incontinently, or ſome woman is taken in adulterie, or that there is ſtrife and contention among brethren, or ſome diſcord among friends, they are waking enough, and but too too readie to heare. Wherein they reſemble thoſe, who in reading ouer a booke, doe note nothing but the faults and errours therein contained: or elſe ſuch, which take much more pleaſure in beholding a monſter, then a bodie which is perfectly made: or to viewe an antike picture, or ſome olde counterfait, wherein there are ſome ſtrange deuiſes; as, the *Pigmeis* fighting with the cranes, or men with dogges heades, or ſuch as haue but one eie and that in the middeſt of their foreheades, or ſuch as haue their feete ſo broad, as they are ſufficient to defende them from the heate of the Sunne. For this *curious* companie delight in nothing, but to heare pitifull and lamentable things. And as wee ſee ſerpents nouriſhed by venim, and liue in filthie, ſtinking and darkeſome caues: ſo theſe men doe nouriſh them ſelues with wofull and ſorowfull diſcourſes, and neuer take pleaſure in any thing, but in that which deſerueth

Men vſually are curious to know the worſt things of their neighbours.

pitie and commiseration. They search for nothing but botches and soares, and herein they are like surgeons; and yet they are much differing: for the one seeketh the disease, with intention to heale it; and if it be a soare that should be kept secret, they are both wise and faithfull enough to conceale it: but this other *curious* companion is desirous to know euerie malladie, to the ende hee may make it knowne and publish it where so euer hee commeth. They are also backbiters; for as they take pleasure to heare euill of their neighbours, so doe they delight to report the worst to the next companie they meete with: so that they are exceeding envious, and reioice in nothing, but in others mens mischiefes. In a worde, they are verie braine sicke fellowes, and blockheaded asses. For what a fooliſh and intemperate humour is this, for a man that hath a faire, beautifull, amiable, and vertuous wife, with whom he may verie lawfully enioie his pleasure and delights, to reiect her and cast her off: and to buie at a verie great rate, with paine, sorow, and shame, the loue of an other most foule and filthie slut. In like manner it is a most fooliſh & sottish thing, to despise so many goodly histories, & beautifull discourses of this life, so many learned bookes, so many excellent treatises and worthie examples, whereby we may reape such exceeding profit and pleasure: to busie our selues in enquiring after our neighbours matters; to open sealed letters, to harken vnder mens windows, or to whisper in womens eares, and such like absurdities: whereto these curious men are most commonlie addicted.

A curious man seeketh to know mens faults to no other end, but to publish them and to make them worse by false reports.

After that *Plato* had remained some time in *Sicilia*, in the court of *Dionysius* the tyrant, and by reason of the great disorder hee sawe there, and for sundrie discontentments, determined to returne to his *Academie*: the King demaunded of him, if when hee was gone, hee would not often remember him, and speake of the euill entertainement he had receiued in his house: whereto the Philosopher replied; that he had farre better, and more profitable matters to thinke vpon. In like manner if we were vertuouslie disposed, and desirous to emploie our times thriftelie, we should haue little leisure, and lesse pleasure, to loose so many precious houres in tracing out our neighbours vices. It is a wonderfull thing, that we are so careleſſe

After the example of Plato *(of whom* Plutarch *maketh mentiõ, in the life of Dion) he exhorteth honeſt men to flie curioſitie, and to learne to know themſelues.*

leſſe and negligent in the conſideration of our owne faults, the knowledge and vnderſtanding whereof, is ſo profitable for vs: and ſeeing that nothing can be more neceſſarie, whether it be to humble vs, or to make vs haue our whole recourſe vnto God: and that on the contrarie, we are ſo buſie in ſearching out our neighbours imperfections, not to the end in friendly manner to reproue them, or to take compaſſion vpon them, and pray vnto God for their amendment, or by the knowledge of their ſinnes, to acknowledge the generall corruption of our nature, to the end that thereby we might humblie craue at Gods handes, to keepe vs in all our waies, and heartely to thanke him for all ſuch graces, as he vouchſafeth to beſtowe vpon vs: which is the beſt meanes to make vs reape profit and commoditie, by knowing other mens imperfections.

The miſerie of thoſe curious company, who neuer thinke vpon their owne faults, but are alwaies prying after other mens miſdemeanour.

But we, reiecting and caſting behind our backs, all theſe conſiderations, ſeeke to vnderſtande nothing, but that which may defame them and blemiſh their reputation. Wherin we reſemble cockes and hennes, which though they haue meate enough at home in their maſters yards, yet will needs be ſcraping in their neighbours dunghils, & feede them ſelues by other mens harms. In like manner though there be in vs, a plentifull harueſt of all ſorts of miſeries; in the contemplation whereof, we may ſufficiently occupie our ſelues, and by the remembrance of them, be driuen to make our complaints before our God, therby to moue him to take pitie & compaſſion vpon vs: yet notwithſtanding we had rather conceale our owne ſinnes, and by ſtirring the filth of other mens rottenneſſe, not to the ende to purge them of their corrupt humours, but to blot their credits, and (contrarie to the commandement of God) to make them odious vnto ſuch, who are any thing well conceited of them. And herein wee reſemble that old *Lamia* ſo much talked of in anciẽt ſtories, who had eies like vnto ſpectacles, which ſhe might take out and put in at her pleaſure; as ſoone as ſhe came home into her lodging, ſhee vſed to locke them vp in to her cofer, and ſet her downe to ſpinning, as blind as a beetle, and neuer ſaw what ſhe did in her own houſe: but ſhe went no ſooner abroad, but ſhe put them in her head againe, and would very curiouſly behold what other men did. In like manner we through a fooliſh and ſottiſh ſelfe-loue, do neuer

viewe

viewe our own imperfections, although they be as cleere as the Sunne, and as bigge as a milſtone: but on the contrarie, we can quickly eſpie other mens vices, though it be at midnight, and that peraduenture they be not ſo bigge as a pebble ſtone.

An inuentorie of that which is in a curious mãs head.

Surely if it were poſſible to looke in to theſe mens heades, to ſee what they haue laid vp in their memories; no queſtion, but we ſhould find a regiſter of goodly matters: and all thoſe like vnto theſe; ſuch an one oweth more then he is worth, this man loueth his neighbours wife, and that other is enamoured of his maid; he liueth by polling or pilling, & the other by ſhifting & cooſening, ſuch an one is an heretike, ſuch an other an hypocrite, this man is bankrout, and that other paſt grace: ſhee is a light huſwife, a good fellow, a painted dame, a filthie queane, and a foule beaſt. Behold what goodly wares are in theſe mens ſhoppes, & with what ſtuffe they haue bolſtered out their braines; farre differing from that, which the great Philoſopher *Socrates* taught his ſchollers, which was nothing elſe, but to know them ſelues, and to ſee their owne faults. Wiſe men of former time, hanged bells at their doores, not onely to knowe when any knocked at their gates, but alſo that by hearing the noiſe, they might be admoniſhed to make all things well, leaſt ſuch as come in ſhould finde any thing, whereat they might be offended. Whereby they admoniſh vs, that wee ſhould be careleſſe to eſpie the common faults and infirmities of our brethren, but rather be ignorant of them, or at leaſt ſeeme ſo to be: for that it is a very offenſiue thing, and paſſeth good manners (as *Xenocrates* ſaid) without leaue, to thruſt our feete ouer other mens threſholds. As then it is reported of *Democritus*, that walking abroad, he was wont to ſhut his eyes, leaſt by wandring regards, his minde ſhould be turned from the contemplation of honeſt things: ſo likewiſe muſt we with all our endeuours, barre and ſhut vp this curious humour, to the end to keepe it in, that thereby wee may ſearch after nothing, whether it be touching God, nature, or our neighbours, but that which may profite vs, and tendeth to our edification, reiecting all vnprofitable, vnpoſſible, and ſuperfluous thinges, about the knowledge whereof, wee conſume our bodies, miſpende our time, and looſe our labours, all which ſhould be carefully and diligently emploied in the ſtudie

and

and apprehenſion of more commodious and more neceſſarie matters. GOD for his mercies ſake, giue vs grace to make good and ſound choice of them, and when we haue choſen, that we may applie our ſelues thereto ſo conſtantly, that nothing be able to turne and divert vs from them.

THE

THE SEVENTH BOOKE.

Of the tranquilitie and contentation of the minde.

AGAINST FEARE.

THE CONTENTS.

THough all the former passions and affections of the minde be very violent, yet surely they would be nothing so forceable, were they separated from Feare, which like a mighty tempest shaketh and tosseth them most wonderfully: and therefore the remedies which are alreadie prescribed against Covetousnesse, Ambition, Pleasure, and the other passions before mentioned, should be to small purpose, and worke little effect, if this disease likewise be not well looked vnto. Marke then what the authour hath discoursed of in this last booke, which is as it were a commentarie of the former, and the very key to open the full vnderstanding of all the other: which being diligently considered, will prevaile very mightily to the pulling of our mindes from these wordly cogitations, and lift them vp to heauen: that is to say, will make vs feele the fruition of desired rest, and assured contentation.

1 *Nowe therefore to set downe the principall pointes of this last booke, which (in my opinion) is the most excellent of all the other, & best worthy the reading, especially in these latter dayes, wherein (which way soeuer we turne our eyes, we may behold so many fearfull and horrible pictures of death:) wee haue in the first place a true and liuely description of that which we call Feare.*

2 *In the second place are described sundry sortes of feares, arising of the consideration of wordly things, and of this present life, with the remedies meete and conuenient for them. And in this ranke are those which follow.*

1 *The feare of povertie. The remedies whereof, are the promises*

of God, his vnchangeable truth, his power and prouidence, his exceeding bountie, his free election, and the hope of our ſaluation.

2 The feare we haue to loſe the honours and promotions of this world: with the remedies thereof.

3 The feare we haue to loſe our bodily pleaſures: with the remedies thereof.

4 The feare we haue leaſt we ſhould loſe our friends: with the remedies thereof.

5 The feare of the labours and paines of our bodies in our vocations and callings: with the remedies thereof.

6 The feare of afflictions: with the remedies thereof.

7 The feare of ſome naturall deformitie: with the remedies thereof.

8 The feare of ſome accidentall and caſuall deformitie: with the remedies thereof.

9 The feare of captivitie: with the remedies thereof.

10 The feare of diſeaſes: with the remedies thereof.

11 The feare of olde age: with the remedies thereof.

12 Hauing ſet downe moſt excellent and wholſome preſervatiues againſt theſe eleuen former feares, and valiantly repulſed the firſt onſet of theſe Vauntcurriours: hee entreth into the conſideration of the dreadfull feare of death, ſetting downe moſt notable remedies againſt it. Whereupon he diſcourſeth of violent deaths, and ſheweth the remedies againſt the feare of them: eſpecially by the examples of former Chriſtians, who haue endured any paines to maintaine the truth. Which is handled and furniſhed with ſound reaſons, and enriched with goodly examples, and many authenticall teſtimonies. As alſo in generall diſputing againſt this feare of death, he ſetteth foorth this earthly life in her colours, and that ſo liuely, that there is no man ſo earthly, but muſt needes be greatly mooued with the conſideration and reading thereof.

3 In the third place, he entreth into the examination of the feare and dread we haue of ſpirituall things: that is to ſay,

1 Of the iudgement of God.

2 Of eternall death.

3 Of the deuils.

4 Of ſinne.

Then

Then followeth the remedies againſt the apprehenſion of the wrath and anger of God, of the feare of death, of the deuils, of ſinne, and the prickes and ſtinges of the conſcience.

4 *Fourthly, he anſwereth vnto certaine temptations, grounded vpon the conſideration of our ſinnes.*

1 *Againſt the temptation proceeding of the great number of our ſinnes.*

2 *Againſt the temptation proceeding of the enormitie of our ſinnes.*

3 *Againſt the temptation proceeding of the continuance of our ſinnes.*

4 *Againſt the temptation proceeding of the diſtruſt of the mercie and fauour of God, and of the opinion that ſome haue, that he will require of his children a perfect inherent righteouſnes. Whereupon very fitly he teacheth vs, what wee muſt doe to pleaſe God: wherein conſiſteth the righteouſnes and perfection of Chriſtians: of the obedience we owe vnto God: why after our regeneration, we feele ſo many infirmities and rebellious motions againſt God.*

5 *Againſt the temptation proceeding of the horrour of the latter day of iudgement.*

6 *Againſt the temptation proceeding of the conſideration of vnlooked for and extraordinarie miſeries: whereby we imagine the irreconciliable wrath of God towards vs.*

7 *Againſt the temptation proceeding of the compariſon we make betweene vs and the holy men of former times.*

8 *Againſt the temptation proceeding of the conſideration of the great wants, which are in vs.*

5 *In the end, he maketh a ſhort ſummary of that which is contained in theſe ſeuen bookes, and ſheweth vs how to make profit of theſe diſcourſes, and endeth the whole worke with a godly and zealous prayer.*

THE

THE SEVENTH BOOKE.

AGAINST FEARE.

COvetouſneſſe maketh vs feare pouerty, Ambition cauſeth vs to diſlike diſgraces and indignities, and Pleaſure indeauoureth to perſwade vs to avoide all paines and labour whatſoeuer. Wherby we may eaſily gather, that the former paſſions are ingendred by feare, which is the laſt noiſome humour wherof we purpoſe to ſpeake in this book. And for that I firſt made it for mine owne particular vſe, and for the benefit of ſome others, who are well affectioned to the true ſeruice & worſhip of God, I purpoſe to handle it farre differing from the manner of the Philoſophers writings, and heatheniſh diſcourſes: for they haue diſputed of nothing in their treatiſes, but of the feare, which we may haue of externall and accidentall chances: neuer mentioning thoſe dreadfull and horrible torments of the conſcience, which is aſtoniſhed and diſmayed with the conſideration of the wrath & iudgements of God, for that it ſeeth it ſelfe clothed with ſo many grieuous and monſtrous ſinnes. And for that it is a thing very materiall and worth the handling, it requireth ſomwhat a long diſcourſe, and to be carefully and pithily penned.

Now the better to vnderſtand what this feare is, whereof we purpoſe to entreate, it is conuenient that we begin with the definition thereof. This feare, therefore, is a kinde of paſſionate humour, and hearty ſorrow, cauſed and ingendred by reaſon of ſome imminent danger, from which we knowe not how to be deliuered, whenſoeuer it happeneth. And for that there are diuers kindes of euils, ſome externall and ſome internall, ſome corporall and ſome ſpirituall; therefore alſo it followeth that there are diuers kindes of feares: which by the grace of God we purpoſe to handle in order: I meane the moſt apparant of them. For it were an infinite labour to intreate of them all in particular manner.

The definition of feare.

To

To enter then into the conſideration of ſuch euils as are externall, and may caſually happen vnto vs, the principall and the moſt vſuall among them, are the loſſe of riches, of honour, of our friends, and of our pleaſures and delights. As touching the feare of the loſſe of our wealth and riches, we muſt firſt conſider the promiſes of God: that is to ſay, that in hearing his word, & in obeying his will, our fields, our vineyards, our fruit, our trees, our garners, our ſtorehouſes, all our cattell and whatſoeuer we haue ſhalbe bleſſed: that he will giue vs ſufficient ſtore of foode in time of famine, that wee ſhalbe alwaies able to liue of that which we haue; and that in ſeeking his kingdome, & the righteouſnes thereof, all other things ſhalbe plentifully prouided. And in propounding thus vnto our ſelues his promiſes, we muſt alſo conſider (the better to aſſure vs) the immutable & vnchãgeable verity of him that hath made them: and withall the wonderfull & exceeding power of his word, not only in the creation of all things of nothing, but alſo in the conſeruation & maintaining of them afterwards, & we may ſee apparantly by dayly experience, in the heauens and other elements, which euen from the firſt creation haue bene alwaies preſerued in their eſtate by the power and might of his deuine word, without any amending or reparations. Who then is there then that may iuſtly feare pouerty, though he hath no other help but this? Is it poſſible that he ſhould abandon his children, that prouideth ſo ſufficiently for the foules of the aire, and for the ſmalleſt creatures of the earth: ſeeing he hath giuen vs bodies, ſhall he not alſo giue vs clothes and competent food for their nouriſhment? and furthermore, if he hath (euen then when we were his enemies) ſet open the gates of his kingdom for vs, and the better to guide vs the way, hath giuen vs his Goſpell, his Sonne, his holy ſpirite, and his grace, which are ſuch precious and immortall giftes, wil he (now that we are reconciled vnto him, and made his friends) denie vs food that is corruptible, and ſuch other temporall and tranſitorie things which are quickly conſumed & waſted? If we beleeue that hee will raiſe vp our bodies from death, and bring them from duſt and corruption, whereto they are ſubiect by ſinne, to make them incorruptible and immortall, ſhall we think that he will pull in his arme, or ſhut his hand, and not giue vs ſufficient

1. *Remedies againſt the feare of pouertie.*

1. *The promiſes of God.*

2. *His immutable truth.*

3. *His power and prouidence.*

4. *His exceeding bounty.*

ficient ſuſtenance for the preſeruatiō of this miſerable life? Is this the aſſurance we haue that he wilbe our father, & ſhal we think that he wilbe ſo careleſſe towards his children, that hauing ſo great ſtore & abundance of all things, he wil ſuffer vs to die for hunger? & though we were but his ſeruāts, yet ſhould we do him too great iniury to haue this opinion of him, that he would haue vs (beeing in his ſeruice) to complaine for our foode and ſuſtenance. In a word, if we would diligently cōſider with our ſelues, we ſhal find, that among a thouſand ſundry benefits & bleſſings which he is daily ready to beſtow vpon vs, theſe are the ſmalleſt & the leſt. And if (as the ſcripture ſaith) we be not faithful to truſt in him for theſe ſmall matters, hardly ſhall we hope in him for ſuch as are of greater importance. I would dilate of this more at large, but that I haue alledged ſufficient reaſons before, which may ſerue to pull all doubtings out of our hearts, which are the roots of this feare wherof we now ſpeake. As cōcerning worldly honor, we would neuer feare to loſe it, if we were not deſirous of it: & we would neuer deſire it, if we were not ambitious: neither would we be ambitious if we did know our ſelues: & we ſhould know our ſelues if we did know God. Wherupon it enſueth, that all this great & exceeding feare we haue leſt we ſhould loſe our worldly honors & promotions, proceedeth of nothing, but of the want of the knowledge of God, & of our ſelues. And I pray you what is it that we are thus afraid of? ſurely it is this, leſt we ſhuld be too baſe & cōtemptible. But God hath choſen the weake and contēptible things of this world, & taketh greateſt pleaſure and delight in them: & al the glory of our fleſh is as the flower of the field: all which (after the exāple of *S. Paul*) we muſt account as dung, ſo that we may gaine Chriſt. Shall we not remember that our firſt father did ouerthrow himſelfe, & his whole houſe after him, for that he did ambitiouſly couet that honor, which did only belong vnto God? will we needs be ingratefull, thieues, childrē, & followers of the deuil, and ſend as it were, a defiance vnto God, & denounce warre againſt him in robbing him of that honour which is only due vnto him? which then of the twaine will we follow: either *Adam*, who by his pride & ambition hath vndone & deſtroied vs; or *Chriſt Ieſus* who with his humility and patience, ſaueth all thoſe, who put their confidence in him? I would

Secondly, the remedies againſt feare of the loſſe of worldly honours.

1. The knowledge of God and of our ſelues.

2. True humilitie.

3. The deteſtation of ambition.

4. The conſideration of the firſt and ſecōd Adam, for to followe the one and eſchew the other.

would to God we could remẽber the saying of *S. Augustin*, who in speaking of *Iob* & cõmending his humility & patiẽce vnto vs, saith, *Iob* sitting vpõ the dunghil full of botches & sores, was notwithstãding more wise & wary then was *Adam* in paradise in the midst of his so great pleasures & delights, that there seemed nothing to be wanting, but only to be God. The one was seduced by the woman, & by her means banished out of paradise: & the other to the end he might attaine so great a blessing (sitting vpõ the dunghil) vanquished both the womã & the deuill. We must continually pray vnto God, that it would please him not to lead vs into temptation, but that he would deliuer vs frõ euil, & in the mean while we scorne humility, & ambitiously seeke for honour & promotion, which are the readiest means the deuil can vse, & the fittest baites to catch vs in his snares. If then we wil auoid his nets, we must not seeke after the glory of this life, but wholly cõtemne it, & reioyce whensoeuer it shall please God to humble vs, & make vs contemptible in the sight of the worlde. For as pride was the first vice that entred into our nature, for the corruptiõ & defacing of that image which was in vs: so likewise is it the last that cõmeth out of vs: & before we be wholy cleared therof, we can not attaine vnto our former perfection & integrity. Wherby we may euidently see how necessary a thing it is to banish it far from vs, and to clense our hearts from so filthy a pollution: for although that we take this worke in hand the first day that we are borne, & continue therein all the daies of our life, yet will our worke be very imperfect: for that it is so strong a poyson, that hauing once swallowed it, there will be no meanes so to ridde vs from the infection thereof, what preseruatiues soeuer we take, but that there wilbe some part of the disease remaining behind. But why do we not cõsider that faith debarreth vs of al worldly glory: & that therfore we must either lose the one or the other: either our glory, which is altogether vaine: or els if we wil needs retaine that stil, we must renounce our faith, & so consequẽtly all the blessings that depend therof: as the iustice of our God, life eternall & his inheritance, & generally all the felicity & happines that we hope to attaine by his grace & adoption? we feare & flee the crosse as a very shamefull and ignominious thing: and yet there is nothing so glorious, as the Apostle saieth: so that that,

5. The detestation of pride.

6. The consideration of our vaine glorie.

which maketh vs ſeeke all meanes to auoide it, ſhould indeede make vs diligently to ſeeke after it, for that thereby wee ſhould find matter ſufficient to ſatisfie our ambitious humors & deſires.

3. Remedies againſt the feare we haue leſt we ſhould loſe our bodily pleaſures.

There is no greater reaſon why we ſhould feare the loſſe of the pleaſures & eaſe of our bodies, then of our honors & promotions. For if we do ſtedfaſtly beleeue, that he that hateth this life, ſhal haue life euerlaſting in the world to come, & that we ought to beare in our bodies the mortification of our Lord Ieſus, to the end that his viuification may appeare the more manifeſtly in vs, if we doe beleeue that the deſires of our fleſh bringeth death, & that the loue therof is enmitie againſt God, that it is not obediēt vnto his law, that whoſoeuer is ruled therby, can not pleaſe God, that if we liue after the luſts therof we ſhal ſurely die, & that if we wil gaine eternall life, we muſt mortifie the deedes of the fleſh: if we do beleeue that to be the diſciples of Chriſt Ieſus, we muſt take vp our croſſe & lay it vpon our ſhoulders: that we are dead & crucified vnto the world: that our cōuerſation is in heauen: that our delight ſhould be in the law of the Lord, to meditate therein day and night: that we are the temples of the holy ghoſt, which by no meanes muſt be polluted: that his holy ſpitit which is in vs may not in any wiſe be grieued: that we are the members of Chriſt Ieſus, which muſt be kept cleane & vnſpotted: if (in a word) we beleeue, that the workes of the fleſh are adulteries, whordoms, vncleannes, licentiouſnes, idolatry, ſtrife, enuy, murther, gluttony, & ſuch like, & that whoſoeuer commit ſuch things ſhal not inherit the kingdom of God: we would not be ſo ſore afraid, nor macerate our ſelues ſo much, when as we ſhalbe depriued of ſuch hurtful pleaſures, either by reaſon of our pouerty, impriſonment, ſickneſſe, old age, or any other meanes whatſoeuer. And if we would diligently cōſider theſe & the like reaſons, we would not be greatly terrified, at the loſſe of theſe fleſhly & worldly pleaſures, ſeeing we ſhould eaſily perceiue that this feare is builded vpon a very weake foundation. For what is it that we are ſo ſore afraid of? Is it to be deliuered from that miſerable ſeruitude of pleaſures & delights, which are the moſt furious, cruell, & inexorable tyrantes that are in all the world? or that the chaines & linkes (wherwith they haue tyed and bound vs, as ſtreightly as euer *Dalila* did *Samſon*, when as ſhe woulde haue

1. Our mortification.

2. our conformitie with Chriſt Ieſus.

3. Our vocation, inſtification and ſanctificatiō.

4. The deliuerance from wicked pleaſures, which keepe vs in bondage and ſlauery.

haue deliuered him into the hãds of his enemies) ſhould be broken, & both our bodies and mindes ſet at liberty to goe where they liſt? are we afraid leſt the eyes of our minds ſhould be too bright, & therefore we muſt needs encumber them with the obſcurity of worldly thoughts, with care, perplexity, ſorow, ielouſy, diſtruſt, ſighes & ſobbes the ordinary attendants vpon pleaſure, to trouble the peace & quietnes of our ſoules? are we vnwilling to open a paſſage for all good & honeſt cogitations to all holy ſtudies, to all wholeſome inſtructions, all which the voluptuous ſort do as greatly loath & deteſt, as they abhorre to liue honeſtly & vertuouſly? It ſeemeth if our doings be well conſidered, that we are afraid leſt we ſhould be too wiſe, & leſt with our pleaſures we ſhould loſe both folly & madnes, & therefore had rather enioy our brutiſh delights, then the heauẽly ioyes. Moreouer I may truly ſay, that it ſeemeth we doe not loue our owne eaſe, ſeeing that we ſeeke for it in pleaſures, which are indeed nothing elſe but a ſweet & ſugred poiſon. And commonly theſe carnall and fleſhly worldlings are very ſad & melancholick perſons, whereas contrariwiſe thoſe that haue relinquiſhed ſuch wicked delights, are for the moſt part very mery & ioyfull: as may appeare by the exãple of *S. Paul* who ſpeaking of himſelfe, & of his other brethren & companions, ſaith, that though it may ſeeme vnto many that they were ſad by reaſon they had forſaken the pleaſures of the world, & that either by their own accord, or elſe by reaſon of perſecution, they were depriued of thoſe earthly delights, which are ſo pleaſing & acceptable to the fleſh: yet notwithſtanding they were more ioyfull & much better contented then ſuch as had the full fruition of them. It is a ſtrange thing and well worth the conſideration, that we may knovve our ovvn miſerie & the great corruption of our iudgement, to marke that as we account of nothing, but that which the earth bringeth forth, nor of any honor but that which is giuen vnto vs by flatterers & clawbacks, nor of any other fauour but ſuch as may be procured from mortall men, neither yet of any other life but this, which is moſt vvretched and miſerable: ſo likevviſe are vve perſvvaded that there is no other pleaſure but that vvhich ariſeth of the ſatisfying of our luſts and deſires. And hereof it commeth to paſſe, that vve are afraid to loſe things, vvhich in the end vvill vvholly deſtroy

5. The true freedome of the minde.

6. The ſtrãge miſery of the voluptuous ſort.

7. The ioy & exceeding contentation of ſuch as haue renounced the vanities of the world.

8. The corruption and blindneſſe of mans vnderſtanding.

deſtroy vs: & therfore the more earneſtly we couet to enioy thē, the further doe we run & flee from thoſe things which we ought to follow & embrace: the fruition wherof bringeth aſſured ioy & contentation. For euen as the affection which a wicked perſon beareth to a ſtrūpet, doth exceedingly diminiſh the loue which he ſhould beare vnto his lawfull wife: ſo likewiſe the loue we beare to theſe vaine & tranſitory things & eſpecially vnto pleaſure which is like vnto an old & common whore, who draweth vs exceedingly frō our duties, & diminiſheth that zeale & affection we ſhould beare towards our ſpouſe, and to thoſe things which he cōmandeth vs. Hereby we may eaſily coniecture what great cauſe there is why men ſhould ſeeke for ſuch pleaſures as are abſent, or loue ſuch as are preſent, or to be ſorowfull for the loſſe of theſe worldly delights. I would proſecute this matter more at large but the reader may eaſily gather the remainder out of that diſcourſe which we haue written againſt pleaſure.

9. The loue of God can not be in our hearts, ſo lōg as we are delighted with worldly pleaſures.

As touching the loſſe of our friends, which is the laſt, and that which we are moſt afraid of: that we may the better comfort our ſelues whēſoeuer they die, & be deliuered frō the feare we haue of thē while they are aliue; we muſt conſider that they are either good or euil. If they be euil it is not poſſible they ſhould be good friends. If they be good, they cā not be loſt: ſo that then we ſhal haue no iuſt occaſion to feare or to complaine. For as there can not happē a greater miſchiefe then to truſt a deceitful & diſloyall friend: ſo likewiſe there is no greater profit & commodity, then the loſſe of ſuch an vntruſty companion, as all the world will confeſſe. But if we haue had great familiarity with any one a long time, and haue made triall of his fidelity and ſincerity towards vs: haue we not iuſt cauſe (will ſome ſay) to feare leaſt he ſhould die, or being dead to mourne and lament for him? My friend, whoſoeuer thou art that maketh this anſwere, I would demand of thee, whether it be in regard of thy ſelfe, or of him, that thou art afraid to loſe him while he liueth, and lamenteſt ſo greatly when he is dead. If in this, thou reſpecteſt no man but thy ſelfe, that is to ſay, the pleaſure and delight thou didſt take in his company, and the profit thou didſt reape by him: I ſay, that thy feare and ſorow do not proceed of any loue thou didſt beare vnto him, but of the affection and loue towards thy ſelfe, which

4. The remedies for the feare we haue leſt we ſhould loſe our friends.

1. If they be good we can not loſe them

2. If we loue any man for our own particular or any other worldly reſpect, the feare that we conceiue leſt we ſhould loſe ſuch a one is naught and wicked.

for

for the moſt part is naught and full of corruption, and eſpecially when it propoundeth vnto vs nothing but worldly promotions, tranſitory honours, & temporall pleaſures & delights, all which if we be dead vnto the world, we would neither deſire nor wiſh for for. We are perſwaded peraduenture, that if we ſhould not make ſuch ſhew of feare & ſorow, it would be thought we did not loue our friends: and ſhal we not conſider on the other ſide, that ſome peraduenture will thinke we make but a counterfait ſhew, and that others will thinke it is but a carnall and worldly affection we beare towards our ſelues? wherein ſurely they are not greatly deceiued: for it is moſt certen, that if we loued our friendes as well as we loue our ſelues, we would rather deſire to follow them then to be deſirous to bring them backe vnto vs: and when as they are gone, to make all the haſt that may be to follow after. This exceeding feare we haue of the loſſe of our friends, is an euident ſigne not onely of the great affection we beare towards our ſelues, but alſo of the ſmall loue we beare towards God. For if we did loue him as we ought to doe, with all our hearts, with all our ſoules, and with all our ſtrength. This loue would raze out the other, and make vs wholly forget it, and it would ſo rule all our affections, that we ſhould loue nothing but that which liketh him. We ſee that the loue of the husband towvardes his vvife, and of the wife towards her huſband encreaſeth more and more, and that in ſuch ſort, that after they be once married, they forget all other things, and ſtudy by all meanes to augment their affection, and are content to leaue both father & mother, to the end they may dwell the one with the other. And if peraduenture they fal into any aduerſity, the exceeding great affection they beare the one towards the other, doth make them to beare & tollerate it moſt patiently: as *Moſes* reporteth in the exãple of *Iſaac*, vvho after that he once began to loue *Rebecca*, preſently began to be cõforted, & to leaue ſorovving for his mother *Sara*. In a vvord, vvhẽ as a vvomã doth once perfectly loue her husbãd, though ſhe ſee all her friends die before her face, yet ſhe vvil be ſoone recõforted vvhẽ as ſhe cõſidereth her husbãd is remaining & in health. If then we did beare the like affection tovvard our God, no doubt but vve ſhould be fully trãsformed into a liking of him, & our harts ſo wholy bent tovvards

3. It is better to follow our friendes then to be deſirous to bring thẽ back to vs.

4. The will of God according to whoſe pleaſure wee muſt cõforme our ſelues, ought to take away this griefe from vs.

A very apt and fit ſimilitude.

towards him, that we would thinke of nothing elſe. And ſeeing that contrary vnto the nature of all other mortall creatures, he is alwaies immutable & vnchangeable, & therefore if we perſeuere in his feare, we ſhall neuer be depriued of his comfortable preſence: ſhal we not thinke that this, with the conſideration of our loue aboue mentioned, ſhall be ſufficient to make vs reſt contented not onely in the loſſe of our fathers, our mothers, our children, & other our friends & acquaintance, whenſoeuer they die, but alſo in all other afflictions whatſoeuer? beſides that the feare (whereof we now ſpeake) is an euident token of the ſmall affection we beare towards God, it is a very manifeſt argument alſo of the diſtruſt we haue in his promiſes, which if they were wel imprinted in our hearts, would make vs quiely rely vpon him, & would wholly deliuer vs from all thoſe vanities, which doe ſo wonderfully diſquiet vs. For if we would commit vnto him the cuſtody of our bodies, our ſoules, our liues, and whatſoeuer we haue els, & reſt aſſured that nothing periſheth that is cõmitted into his hands: why ſhould we not truſt him with the keeping of our friẽds? is it not ſufficiẽt for vs, that he hath giuen vs his word, wherwith he hath aſſured vs to take vs into his protectiõ, & hath bound himſelf ſo to bleſſe vs, that nothing ſhal happen vnto vs, but that which ſhalbe for our profit? If this be true, as indeed it is moſt certen, what ſhould we feare either in regard of our ſelues, or our children, or friends, or vvealth & riches vvhich are as vvell taken into his cuſtody, as vve our ſelues, & for our ſakes cõpriſed & cõprehended vvithin his fauour & protectiõ? ſeeing that in the beginning it hath pleaſed him to giue vs the knovvledge of our friends, & by his grace & fauour hath enclined them vnto that friendſhip & amity, vvherof vve haue had triall & experience by conuerſing vvith them, vvhich is the ſpecial occaſion that vve do ſo greatly lament them after their death, I vvould knovv if that herein he hath not ſhevved vs ſpeciall grace & fauour? or vvhat reaſon is there, vvhy vve ſhould thinke that he vvill diminiſh his loue tovvards vs, vvhen as he hath taken them avvay? ſeeing that he is alvvaies our god, whether he doth impoueriſh or enrich vs, exalt or debaſe vs, wound vs or heale vs, threaten vs or ſmile vpõ vs. If any wil ſay that we haue offended him, & that by reaſon of our ſinnes, we haue deſerued that our friendes ſhould be taken

5. The immutable will of God in the loue bee beareth towards vs.

6. His bounty & promiſes.

avvay

away from vs, I likewiſe demand, if at ſuch time as he gaue them vs, we were more holy and more worthy then now we are: and that in reſpect hereof hee were bound to doe vs ſo great a pleaſure, and if that his anger (which is moſt fatherly and mild, tending onely to this end, to make vs remember and acknowledge our faults, and fauourably to correct thoſe imperfections that are in vs) be not as much or more neceſſarie ſometime, as his loue and fauour, whereby (as indeed we are wonderfully corrupt) we are imboldened rather to worke wickednes and to forget his louing kindneſſe, then to amend our liues, and to ſerue him in truth and ſincerity? If then, he doeth alwaies ſhewe himſelfe a moſt louing and kinde father toward vs, giuing vs friends and taking them away from vs, according vnto his good pleaſure; why doe we rather complaine of the one then of the other? why doe we not with *David* alwaies praiſe his holy name? and ſay with *Iob*, God ſometime giueth me great comfort by my friends, and now it pleaſeth him to take it away from me, that which he doth is very iuſt and righteous, his name therefore be praiſed in all things. For although he often changeth and altereth our eſtate and condition, yet is he alwaies the ſame, & like vnto himſelfe, that is to ſay, both in proſperitie and aduerſitie, what countenance ſoeuer hee ſeemeth to ſhew outwardly, yet inwardly he carieth the ſame affection towards vs. Though that he take away our goods, our parents, our children, our friendes, our ſeruants, our health, our quietneſſe, our liues, fire and water, yea and the earth to, yet there will be ſome thing remaining, ſeeing he is the inalienable poſſeſſion of his Church, and of all ſuch as repoſe their confidence in him: and ſo long as he remaineth with vs, we ſhall neuer want either friends, riches, fauour, pleaſure or power: for all theſe are comprehended in him alone. We can not be vnhappy, for bleſſed is that nation whoſe God is the Lord, as the Prophet ſaith, we haue then no iuſt cauſe to complaine: for miſery is the occaſion of complaints. *Elcana* ſeeing *Hanna* his wife mourne, and lament, for that ſhe had no children, ſaid to comfort her withall, *Hanna* why weepeſt thou? and wherefore is thy heart ſorowfull? am not I better vnto thee then ten ſonnes? In like maner, when we looſe all, and that we haue nothing left but God alone, wee ought to conſider (the better

7. The loſſe of our friendes ought not to make vs thinke that God hath reiected vs.

8. Whatſoeuer God doth it is for our good.

9. Wee looſe nothing ſo long as God remaineth with vs.

Pſal. 33. 12. and 144. 15. 1. Sam. 1. 8, 10.

God is ſufficient for vs: and nothing ſufficeth without him.

better to comfort vs withall) that he is better vnto vs, then all other things whatsoeuer, and that in enioying of him we haue as many friendes, kinsfolkes & acquaintance, as much riches, glory & honour, and all other good things whatsoeuer as we can desire. If there were such a gentleman in this land, as would not be content to liue in the fauour and presence of his prince, and in the friendship and amity of the great and noble lordes of his court, would not euery one iudge him a very proud & arrogant fellow? In like maner do we shew our selues too hauty and high minded, when as being not content to liue in the company of God and his angels, we seeke to associate our selues with base and beggarly companions. And such are all our mortal & mutable friends, of whom we make such great reckning & account. With the consideration whereof we may comfort our selues as did *Abraham*, when he should haue sacrificed his sonne *Isaac* according to the commandement of God. And we may be well quieted, considering he may raise and restore them againe, as well as he did *Lazarus*, the widowes sonne, & the daughter of the ruler of the synagogue: or else giue vs newe, which shalbe as faithfull & as affectionate as the old. For the hand of the Lord is not shortned (as *Esay* saith) that he should not be able to saue vs, neither is his eare so stopped, that he can not heare our cries and cõplaints. Let vs not think then that we shalbe without friends. For (as one of the old writers saith, & that very wisely) God hath so desposed of vs in this worlde, that as on the one side we haue friends for our cõfort, so on the other side we haue enemies for to exercise vs & to bridle our affections: & contrariwise that as we haue enemies who study cõtinually to pick quarrels against vs, so we are neuer destitute of friends, who seeke by all meanes to support & vphold vs. It is very true, that the one sort is more common then the other: by reason that the nature of carnall men is more enclined to hatred and harme, then to loue and the seeking of one anothers benefit and cõmodity: and often times through our ingratitude, we either lose or alienate our friendes from vs, & procure vs many enemies by reason of our offenses: and many times like wise, God taketh them from vs, lest through the continuall company of them, we should be so affectionate towards them, that we forget the loue and zeale wee ought to beare

11. It is against reason that we should preferre that which is mortall & transitory, before the cõpany of God and his angels.

12. God may restore our friends vnto vs againe, or else may giue vs newe which shalbe better then the old.

13. The great number of our enemies, bewraieth our imperfections, and teacheth also rightly to vse our friends.

beare towards him. And we ſhould conſider, that as friends are precious treaſures, ſo are they very ſcarſe and thin ſowne. Moreouer one ſincere and entire friend, ſuch an one as it pleaſeth God to giue vnto thoſe, who truſt in him, is more forceable & auaileable to comfort vs, then ten enemies to grieue and vexe vs. And this is the reaſon (will ſome ſay) that maketh vs ſo greatly to feare the loſſe of them, ſeeing that among men, who naturally are trecherous, malicious, and deceitfull, it is ſo hard and difficult a matter to finde a true and ſuſtie friend. Whereto I anſwere, that if our brethren will refuſe to helpe vs, ſtrangers and alians will be our friendes: as appeareth by the example of *Ioſeph*, *Dauid*, and *Daniell*, who beeing hated and perſecuted of their owne friendes, found great fauour and comfort at the hands of ſtrangers and infidels. If all men would band together againſt vs, yet the beaſts would ioyne with vs, and ſeeke to ſupport and ſuſtaine vs: As it is recorded of the richmans dogges, who being more full of pity and compaſſion then their maſter, licked poore *Lazarus* ſores, ſeeking thereby to eaſe his griefes, and to aſſwage his ſorrowes: And likewiſe the Rauens, who nouriſhed and fedde the Prophet *Elias*, when he was perſecuted and hated of all men: And alſo of the beares, who deuoured fourtie and two children of *Bethel* to reuenge the wrong, which they offered vnto *Eliſeus*: as alſo the Lyons, who ſpared *Daniel* in the caue: and thoſe fierce and ſauadge beaſtes, who being brought foorth to deuoure the martyrs, would not hurt them or come neere them. And of the ſwine; who ſo reuerenced them, that they would in no wiſe touch their bodies, though the cruell tyrants, to the end to procure them to eate their bodies, had cauſed their bellies to bee ſtopped full of corne: And likewiſe of the Hartes and Goates, who did voluntarily offer themſelues vnto *Saint Baſils* parents, to be taken and killed at, ſuch time as they, fleeing the perſecution, were conſtrained to retire themſelues into the forreſts of *Cappadocia*, and there to remaine in great miſery & diſtreſſe the ſpace of 7 yeres: And of the Whale, who put *Ionas* into his belly, as into a place of libertie, to preſerue him frō the violence of the waters, & to ſaue him frō drowning: And the fiſh, which brought *Peter* mony to pay tribute for him ſelfe and his maſter. If men

14. Let vs neuer be afraid leaſt we ſhall want friends ſolong as we truſt in God: ſeeing that if men will not pleaſure vs, the bruite beaſtes will ſeeke to aide vs: as may appeare by many examples.

Luke 16.21.

1.Kin. 17.6.

Looke the eccleſiaſticall hiſtories.

and

15. *The senſles creatures will indeauour to helpe ſuch as truſt in God.*

and beaſts ſhould forſake vs, the ſenceleſſe creatures would aid vs, as experience hath taught vs. The ſea parted in ſunder to make a paſſage for the children of *Iſrael* and ouerwhelmed their enemies who purſued them to bring them backe into ſlauerie and bondage. The heauens rained downe great haile-ſtones vpon the *Amorites*, who were aſſembled againſt his people, and their leader and captaine *Ioſhua*. The Sunne and the Moone ſtoode ſtill in *Gibeon* and *Aialon*, for to fauour and further their victory, and to take away all hope from their enemies, to eſcape and ſaue themſelues by flight. The fire ſerued *Elias* to deſtroy his enemies, and to cary him into heauen: and likewiſe to the three young men that were in captiuity in *Babylon* for their deliuerance, and freedome. The windes ſeemed as it were, to goe to the warres in the fauour of *Theodoſius*, and like valiant bandes of couragious ſouldiers aſſailed his enemies, and by their violence brake their array, and gained him the victorie. If neither men, nor yet theſe earthly and terreſtriall things, will be our friendes, the angels in heauen will be ready to waite on vs for our good, as they did vpon *Abraham*, *Iacob*, *Ioſhua*, *Ezechias*, *Tobit*, and *S. Peter*: and if they will not, Chriſt Ieſus our head (betweene whome and vs there is a perpetuall alliance, and an inuiolable amitie) can not poſſibly deceiue vs, ſeeing hee hath bene ſo louing and affectionate towards vs alreadie that he hath bene content to die for vs. And if ſo be then, we repoſe our confidence in him, we ſhall eaſily paſſe ouer all other dangers and perils whatſoeuer. We ſhall not neede then to feare, that ſo long as vve are in the fauour of God, vve ſhall vvant friends: ſeeing that all his creatures ſhal be ready to vvait and attend vpō vs, for our pleaſure & cōmodity. I do not meane, that they ſhall ſeeke to make vs laugh, and to fill vs vvith ſport and paſtime, but that they ſhalbe continually attendant vpon vs for our vvelfare, and be ready to ſuccour vs vvhenſoeuer vve ſtand in neede.

Exod. 14. 21.
Ioſh. 10. 11.
Ioſh. 10. 12.
2. Kin. 2. 11.

16. *If we haue no friends in the world, we ſhal haue the angels in heauen and Chriſt Ieſus for our comforters.*

Beſides the former remedies he ſheweth, that to torment our ſelues ouer much for the death of our friends, argueth ignorāce, which is alſo ioyned with infidelitie & deſpaire.

Hitherto vve haue prooued, that this great feare vvhich vvee haue of the loſſe of our friends, is a manifeſt argument of our infidelity and diſtruſt in Gods promiſes, and argueth very manifeſtly the vaine and fooliſh conceits of our mindes. For if it be a naturall and an inculitable thing, that our friends being mortall

men

men, muſt needes dye and depart from vs, why do we conceive of it as though it were caſuall, and might by ſome meanes bee eſchewed, ſeeing that there is no more reaſon, why we ſhoulde feare thoſe thinges that may in no wiſe be avoyded, then to hope for ſuch thinges as may not poſſibly bee obtained: and hereby alſo we make our ſelves altogether vnfitte to preſent our petitions vnto the Almightie for them. *For as Saint Iames* Chap.1.7. ſayth, where there are ſuch doubtes and ſtaggerings there can be no faith: without the which, neither we our ſelves, nor our prayers can be acceptable in his ſight. And I can not tell whether our diſtruſt and infidelitie bee an occaſion to moove him to take away our friendes, and thereby to puniſh and afflict vs. Let vs conclude then, that wee ought not to feare the loſſe of our friendes, neither in reſpect of them, nor of our ſelves. For if our feare proceed of the conſideration of ſome daungers like to enſue afterwardes, what harme can there be in death? ſhall not their bodyes returne to the earth, and there reſt in aſſured hope to be rayſed vp at the latter day, and their ſoules into heaven, vnto him who firſt gave them? If it be ſo, and that by this meanes the one be delivered from labour, from ſickeneſſe, from povertie and olde age, and the other from a thouſand ſorrowes, griefes, cares, and vexations whereto it was ſubiect, to reſt in peace and quietneſſe for ever, and to enioy an everlaſting happineſſe and felicitie, why ſhould we be afrayde leaſt they ſhould dye? or lament ſo greatly when as they are dead?

We ought alſo to conſider the happie exchange that they make, which wilbe a great meanes to aſſwage our ſorrowes.

Let vs ſuppoſe that our friendes were in *Abrahams* boſome with *Lazarus*, reioycing and making merrie in the middeſt among all the godly olde Fathers: or in *Salomons* Courte hearing his great and excellent wiſedome, beholding his glorie, and the magnificence of his houſe: or in that terreſtriall Paradiſe with *Adam* and *Eve*, and in full fruition of all the pleaſures and profites that were there; participating of the pleaſant fruites, ſweete ſavours, and beautifull walkes; receiving, as it were, the hommage and allegiance of the wilde beaſtes, who come in all humilitie to acknowledge them for their ſoveraigne lordes: or at the table of the King with their marriage garments, drinking of the cuppe of immortalitie, and hearing of the melodious harmonie of Angels: or in the Temple of *Sion* glittering with gold

and precious ſtones, and reſounding with the praiſes and acclamations of the people, in telling and ſhewing foorth the wonderfull goodneſſe of God: or in the mountaine with *Peter*, and to be raviſhed with the exceeding pleaſure in viewing the glittering brightneſſe both of the face and garments of *Chriſt Ieſus*: or in a moſt glorious and beautifull pallace, beholding all the rare and exquiſite things, which appeare in every parte and corner thereof, fully enioying all thoſe pleaſures, which have bene moſt excellētly painted out & deſcribed by others. I would know if our friends were in ſuch eſtate and condition, as is before mentioned, whether we ſhould haue any occaſion to lament and bewaile their deathes? If then after their departure they be better then we can imagine, and yet we will needes be ſory for them, it can not be in regarde of any love we bare towardes them, or for any feare we haue, leaſt they ſhould not be at their reſt and quietneſſe.

Thoſe that dye well, and be once in heaven, never deſire to returne to the earth againe.

Who hath heard at any time, that thoſe who have dyed in the faith of *Chriſt Ieſus*, ever complained, or were not content with their eſtate and condition? or were ſorie that they had left the pleaſures, riches, and friendes, which they had in this worlde? or that they preferred them before the ioyes of heaven, and therefore ſought to returne againe into the earth? Wee have read of many, who are departed out of this worlde full of dayes (as the Scripture ſaith) and who, notwithſtanding the eaſe and pleaſure which they enioyed here, did neverthelеſſe fervently deſire to bee gone, and to bee delivered from hence: but on the contrarie, wee never heard of any that were deſirous to ſhunne the life to come: or that with any continuance of time coulde bee ſatisfied, or ever ſet his mind vpon any better thing, or deſired to chaunge his ioye and pleaſure? And there is one principal marke, whereby wee may knowe the difference which is in the pleaſures of either life: and that is, that though in this life there bee an innumerable ſorte of pleaſures, yet there is none ſo agreeable to our humours, but that at length wee are wearie of them, and finde a kinde of bitterneſſe in them, which wholly diſpleaſeth our taſte: but in the other there is an everlaſting and continuall delight. Seeing then that wee can pleaſure them

For that there is no compariſon betweene terreſtriall and celeſtiall pleaſures.

them with no better thing, nor wiſh for any ioy but ſuch as they have the full fruition of, after their deathes, I may well conclude, that it is a verie vaine thing for vs, either in reſpect of them, or in regarde of our ſelves to feare, leaſt they ſhould die: and that among all the external and outward accidents which may happen vnto a faithfull man, there is not one which ſhould feare or diſcourage him.

5 remedies againſt the feare of the travaile and labour of our bodies in our vocations & callings.

For the better vnderſtanding hereof, it is requiſite that we diſcourſe in like maner of other feares & terrors, which may happen vnto vs. That which we are moſt afraid of in our bodies, is either labor, deformitie, impriſonment, diſeaſes, old age, or death. Vnder labor I comprehend the travel, paines, and afflictions which men through zeale, or malice do either iuſtly or injuſtly procure vs. As touching travell, we ought neither to flie it, nor to feare it.

1. It is ordeined of God.

For this is a thing ordeined of God, & decreed by him, that every man ſhould participate thereof: and is no leſſe profitable for the health of our bodies and ſoules, then idleneſſe is hurtfull and incommodious both for the one and the other. Were not this a goodly feare, to be afraid to walke in the generall vocation of all creatures? and that which is more, to follow the example of our heavenly Father, and of his Sonne *Chriſt Ieſus* our Saviour: both which have bene continually occupied even from the beginning vntill this day? Or what maketh vs ſo griedily to hunt after riches? is it not that we are perſwaded that by this meanes wee ſhall live at our pleaſure and eaſe, without doing of any thing? though that indeede this ſhould be the principall reaſon, that ſhould make vs be afraid of them. Contrariwiſe we doe not abhorre povertie, but only becauſe we are afraide, leaſt we ſhoulde be compelled thereby to travaile and take paines: though that for this cauſe it ſhoulde ſeeme the more tollerable. Thus wee may ſee how diſordered and vnruly our nature is in every thing. For if we did rightly conſider the matter, we ought not ſo greatly to feare beggerie as Idleneſſe, nor to affect riches more then labour and paines taking. I purpoſe not to ſpeake further hereof at this preſent: for that I have diſcourſed of it alreadie in another place.

2. God & all his creatures may ſerve vs for an exãple

3. Idlenes is the worſt vice of all others.

6 Remedies againſt afflictions.

As concerning afflictions, it is not poſſible to avoid them: and therefore we ought not to feare them more then we do the labor

and trauaile of the bodie: for it were a vaine thing to feare that which wee cannot avoyde, and to ſtudie to eſchewe that way wherein we are compelled to walke. Nowe it is moſt certen, and a thing long ſince reſolved vpon, that we muſt enter into the kingdome of heaven by a very narrowe and ſtraight paſſage: that is, (as *Saint Paul* ſaith) by many tribulations: why doe we not rather ſeeke then valiantly and conſtantly to beare and endure them, then fooliſhly and cowardly to avoyde them? Doe we thinke that the devill, betweene whome and the ſeede of the woman there ſhall be continuall hatred, may be reconciled and be in peace and amitie with vs? Shal we be perſwaded, that God will permit his Church to live as it liſteth, and give libertie to his children to live at their pleaſure? or that he will at any time ceaſe his corrections, whereby he maketh vs to vnderſtand his wrathfull diſpleaſure againſt ſinne, and to feele our owne wantes and imperfections? what repentance, faith, and humilitie ſhoulde we have? what confeſſion of our ſinnes, or prayers for forgiveneſſe would there be in the Church, if wee were not exerciſed with croſſes and afflictions? Would *David*, *Manaſſes*, *Nebuchadnezzar*, and the people in the captivitie of *Babylon*, ever have ſo earneſtly beſought the Lorde to turne vnto them, and in pitie and compaſſion to looke vpon them, if they had not bin compelled thereto, by the miſeries and calamities whereinto they were fallen by reaſon of their ſinnes? and what would become of our rebellious fleſh, if the concupiſcences thereof were not continually mortified with torments and vexations? Moreover, is it not convenient, that (according vnto the eternal purpoſe of God) all ſuch (whom he hath elected) ſhould be conformable vnto the image of his Sonne, to the ende that before they have part of his glorie, they ſhould alſo be partakers of his death and paſſion? and ſeeing that all our ſufferinges in this worlde ſerue to no other ende, but to the manifeſtation of Gods glorie, and to make his bountie and mightie power more manifeſt or evident: or to confirme the trueth of that doctrine which we beleeve, and to ſowe, as it were, the field of the Goſpell of our Lord and Saviour: or elſe to diſcover the malice of the devill and the world, and the great hatred that both of them beare vnto *Chriſt Ieſus* and to his Church: or to fight againſt the power and

1. *They can not be avoyded.*

Acts. 14. 2. Tim. 2.

2. *They are neceſſarie.*

Examples.

3. *They are profitable.*

4. *They are honourable.*

kingdome of darkeneſſe: or to make vs meditate of thoſe things that are above, and to lift vp our mindes from the earth towards heaven, where *Chriſt* ſitteth at the right hand of God the father: or to withdraw vs from the loue of this miſerable life, & to make vs altogether ſeeke after *God*: Seeing (I ſay) that all aduerſities & miſeries whatſoeuer, tend to one of theſe endes, ſhall not this be ſufficient to cleanſe vs from this feare and dread, and make vs ready ioyfully to ſuffer whatſoeuer it ſhall pleaſe *God* to lay vpon vs? & that which is more, we are aſſured by his word, that he will be with vs in the middeſt of our tribulations, to ayde and ſtrengthen vs, and by comforting vs inwardly by his ſpirit, to aſſwage the bitternes & grieuous vexations which might happen to our ſoules: & that what rigour & ſeueritie ſoeuer he ſheweth, yet he alwayes retaineth a fatherly affection towardes vs: & although our ſuffrings be very ſhort and of ſmall continuance, yet notwithſtanding they bring vs an euerlaſting glorie: & though our temptations doe not exceede the power he hath given vs to reſiſt them, yet they purge and cleanſe vs, as fire purifieth and trieth the golde in the fornace. *If* we would further conſider, that afflictions are euident tokens of the fauour of God towardes vs, that they are common to vs with all the true children of God, and that they are the meanes to bring vs to the kingdome of heauen, which is the ende and vttermoſt boundes of our hope: we muſt then of neceſſitie inferre one of theſe two; that either in beleeuing we ſhall not be afraide of afflictions; or if we doe feare them, it is by reaſon of our vnbeleefe and incredulitie. And who is there, that is not perſwaded that it proceedeth of this, (as one ſaith) that we are counterfaite gold, and therefore that we feare the touch ſtone: and that if we had builded vpon the foundation which is *Chriſt*, golde, ſilver, and precious ſtones, we ſhoulde neuer be afraide leaſt our workes ſhoulde be manifeſted in the day of the Lorde? but being perſwaded in conſcience that wee builde with ſtrawe and ſtubble, we can not chooſe but be timerous and wonderfully afrayde to come neere the fire, leaſt there ſhoulde be any tryall made of our workes, or that our fayth ſhoulde melt away in temptation as waxe againſt the Sunne, and thereby make it manifeſt, that it was a falſe and a counterfaite beleefe. And therefore it is a verie cleare caſe, that all this great

5. They are pleaſant, and accompanied with vnſpeakeable ioyes.

6. They are teſtimonies of our ſalvation.

7. A good conſcience neuer feareth afflictions.

great and exceeding feare, whether it be of any daunger like to fall vpon vs, or of any torment or vexation like to happen to vs, proceedeth of nothing, but of the ſting of a guiltie conſcience, and the weakeneſſe of a feeble faith. Doeth the houſe that is builded vpon a rocke, feare leaſt the raine or hayle ſhoulde fall vpon it, or that the windes ſhoulde blowe, or the waves beate againſt it? Doeth the medowe or the fielde which hath ſufficient moyſture, feare the drought and heate of ſommer? Shall the tree that is planted by the water ſide, feare leaſt his leaves ſhould wither? Or the pot which is well and workemanlike made, leaſt it ſhoulde be put into the furnace, ſeeing that this is moſt requiſite and neceſſarie to harden and ſtrengthen it, and thereby to make it more laſting and of greater continuance? Tribulations likewiſe are verie neceſſarie for the exerciſe of the godly: and when as wee conſider with *Saint Paul*, that they bring foorth patience; and patience experience; and experience hope, which is not aſhamed, becauſe the love of God is ſhedde abroade in our heartes by the holy Ghoſt, which is given vnto vs: we ought not onely to bee free from feare, but to reioyce and to be exceeding glad. We doe very willingly take that phiſicke, which wee ſuppoſe will take away corporall diſeaſes from vs, though that the operation be very vncertaine, and that wee bee deceived oftentimes by reaſon it worketh ſo ſmall effect. How then can we excuſe our ſelves, when as we are afrayde of thoſe afflictions, which it pleaſeth God (the moſt excellent and skilfull Phiſition that ever was) to laye vpon vs; though that we be vncerten when they ſhall be taken from vs, ſeeing they can not be but very wholeſome for ſo many, as will vndergoe them willingly and of their owne accord. We oftentimes ſeeke for ſurgeons at home in their houſes to launch, feare, yea and to cut off the putrifyed members of our bodyes: we are content they ſhoulde binde and tye vs, to the ende they may dreſſe vs at their pleaſure: we ſuffer all things patiently, and beſides our hartieſt thankes, wee are content to recompence them for their paines. Wherefore then are we afraide to commit our ſelves into the handes of our God? Is it, becauſe he is more rigorous, or of leſſe experience and skill, leſſe carefull, or that he asketh more for his paynes, or for that the diſeaſes of the ſoule are leſſe dange-

Sundry comparisons fitte for this purpoſe.

Rom. 5. 3.

9 They choke and ſtrangle our ſinnes.

10. Without them wee are in danger to rotte in our iniquities.

rous

rous then thoſe of the bodie? what ſhall wee anſwere hereto? If wee will ſpeake the trueth, wee muſt frankely and freely confeſſe, that the principall occaſion hereof is this, that on the one ſide we doe not fully knowe the frowardneſſe and rebellious nature of our fleſh, neither the neceſſitie we haue to mortifie and ſubdue it: and on the other ſide, that we put not ſuch affiance and truſt in Gods promiſes, as we doe in other his creatures: neither doe we beleeve that the afflictions and adverſities which he ſendeth, are for to correct, admoniſh, and ſcourge vs: as well as his bleſſinges are to comforte, to ſtrengthen, and encourage vs. For if we were well perſwaded of this, that God, what countenance ſoever he ſheweth towardes vs, yet notwithſtanding alwayes beareth the like love and affection to his children, and that all his counſels and actions tende to our profite and commoditie, as well when he woundeth vs, as when he healeth vs, we would as willingly receive his blowes as his bleſſings: or at the leaſt this perſwaſion would halfe diminiſh the feare wee haue of his roddes and corrections: or if we did knowe the value of the ioyes and pleaſures of this world, and on the contrarie the auſteritie and rigour of God towards his children, we would ſeeke diligently to imbrace the one, and ſtudie carefully to avoid the other. But as we ſee by experience that it is a verie difficult thing among men, to knowe a true friend from a fayned flatterer: ſo likewiſe without the ſpirite of vnderſtanding, and that God by his eſpeciall grace and favour vouchſafe to open our eyes, it is impoſſible that ever we ſhould knowe the loyaltie and ſyncerite of his love, and that wee be not abuſed by the deceitfull ſhewe of the worlde, and being once ſeduced, that we deſire not rather to bee drawen by the ſmyling countenaunce and entiſing ſhewe thereof, then to bee rebuked thereby for our affection and zeale towardes our God. We ſee that among ſchollers ſuch as are idle and dull of vnderſtanding, are continually afrayde leaſt their maſters ſhoulde heare them their leſſons, and thereby finde and trye out their ſluggiſhneſſe and doultiſh ignorance; whereas on the contrarie, ſuch as are paynefull and ingenious, deſire nothing more, then to bee often examined: and there is neyther feare nor dread that will make them give over their bookes.

11. *They are doubted of, but of infidels and miſcreants.*

12. *He which abhorreth them ſhall periſh with the world.*

13. *Thoſe which ſeeke to eſchewe them, thinke ſcorne to be the ſchollers of Chriſt Ieſus, and ſo they periſh in impietie & ignorance*

In like manner, that which maketh vs feare the afflictions and croſſes of this worlde, which are the ſchooles and diſcipline of the Lorde, is, for that we are verie vnwilling to take any paines. For if we were deſirous to knowe howe greatly God deteſteth ſinne, what that repentance and confeſſion is, which we ought to make in the Church; and generally, what mortification the frailety of this life, and the vanitie of all thinges in this worlde are, and howe for this cauſe we ought to withdrawe our hearts from ſuch tranſitorie thinges, and apply our ſelves thorowly to the ſearching and finding out of that which is ſtable and permanent; to turne wholly vnto God; to truſt in him; to offer our prayers vnto him, with many other principall poyntes of our religion, which will never be throughly imprinted in our memories, vntill by the motion of the holy Ghoſt they be often remembred in afflictions, we woulde not ſo abhorre and deteſt them as we doe: but by reaſon that we have guiltie conſciences, and are privie to our ſmall and weake faith, and for that we haue wickedly beſtowed our times heretofore, and minde not to amende hereafter, this maketh vs become trewantes and runners away from the ſchoole, and to come to our tryall as ſeldome as may be, fearing leaſt that ſhoulde be diſcovered, which we woulde gladly keepe ſecrete, and that our vizarde beeing once taken away, our hypocriſie ſhoulde be layde open to all the worlde: whereby it may eaſely be conjectured, whether it be the wiſedome or the follie of our heartes, which maketh vs ſo carefully to avoyde afflictions. If we were well perſwaded of that which is alreadie ſpoken, as well of the aſſiſtance of our God to enable vs to beare all adverſities, as of his promiſes, whereby he hath bounde him ſelfe to deliver vs from all perils and daungers whatſoever, this vaine and fooliſh feare would ſoone ceaſe and come to an ende. Whether then we conſider the neceſſitie of them, or the cauſe whereof they proceede, or the profite and commoditie which doeth enſue of them, or the end whereto they are referred, there is no reaſon why we ſhould abhorre them, or ſeeke any meanes to avoide and eſchew them. And thus much concerning the travaile of the bodie.

Let vs nowe come to deformitie, which is eyther naturall or caſuall. If it bee naturall, wee can not poſſibly avoyde it,

and

and then by conſequent we ought not to feare it, neither ſhould we be ſorie for it, if we would conſider theſe foure things. Firſt, that it lieth not in our power to amend it. For who is there that being borne with one eie, crooked, lame, or ſtarke blinde, that is able to amend his imperfection? Secondly, that God hath the the ſame power and authoritie ouer vs, that the potter hath ouer the clay, to frame and faſhion vs, ſome to honour, and ſome to diſhonour, as ſhall ſeeme beſt vnto him, and yet there is no reaſon why wee ſhould complaine or be grieued thereat: and according to the example of the foote, which is not diſcontented though it be not framed in ſuch dignitie as the hand, the eie, and the other members: ſo likewiſe muſt wee be contented with ſuch graces and gifts, as it hath pleaſed God to impart vnto vs. Finally, we haue deſerued, by reaſon of our manifold ſinnes, to be as deformed in all parts of our bodies, as we are corrupt in the ſeuerall faculties of our mindes. And if therefore we were made like vnto an other *Chimera*, or any other prodigious monſter; whom ſhould we blame therefore, but our ſelues, who haue deſerued thorough our vngratefulnes towardes God, to beare the marks and skarres thereof in our bodies, all the daies of our life? What had the ſerpent done, more then we; that he ſhould be ſo ſodainly transformed from a beautifull ſhape, in to the moſt hideous and ougly monſter of all other? Who hath not offended as grieuouſly, as *Lots* wife, which was turned in to a pillar of ſalt? or *Nebuchadnezzar*, who was driuen from the companie of men, to dwell with the beaſts in the fields, to feede as an oxe, and to be wet with the dewe of heauen, vntill that his haire was like vnto Eagles feathers, and his nailes vnto birdes clawes, beeing wholly altered from the faſhion of a man; knowing no man, nor being knowne of any? and if God ſhould make vs like vnto the moſt deformed monſters that euer were, yet were the ſhape of ſinne, wherewith we are clothed, more horrible and feareful, then they; if he would not vouchſafe in mercie to amend it. Wee ſhould haue then no iuſt cauſe to complaine of our God, if wee were borne ſuch, as we are conceiued, that is to ſay, moſt filthie and moſt imperfect creatures. And if ſo be we will make a vertue, as it were, and reape any benefit by theſe naturall imperfections, we muſt vnderſtande, that they are the moniters and aduertiſers

1. *It lieth not in our power to amend it.*

2. *He hath all power ouer vs.*

3. *Wee muſt be content with thoſe graces it pleaſeth God to beſtowe vpon vs.*

4. *Wee haue deſerued worſe, by reaſon of our ſinnes.*

A certaine monſter which had 3. heads, one like a lyon, an other like a goate, and the third like a dragon.

5. *He ſheweth that our naturall deformitie is the moſt feareſull of all other.*

uertisers of sinne and corruption. For first of all, sinne is the masse or heape out of which they are framed, to the ende that thereby we may the rather take an occasion to condemne it, and in great humilitie to confesse so much all the daies of our liues. Secondly, they should be as spurres to pricke vs forwarde to the studie of vertue and godlinesse, to the ende that if so be wee can not wholly deface this our naturall deformitie, yet at the least wee may couer it in some sort, imagining howe odious we shall be in the sight of God and man, if as *Homers Therſites*, we be blind, crooked, and lame both in bodie and minde, and for to encrease the deformitie of the one, we adde also the other, either by our careleſſe negligence, or deliberate mallice. Finally they ought to raise vs vp, not only in the consideration of the peace and tranquilitie of the minde; but also in the meditation of the glorie which we hope for in the kingdome of God: when as through his mercie it shall please him to deliuer vs from this naturall corruption and stinking rottennesse, wherewith wee are nowe clothed; and put vpon vs the rich robes of immortalitie and incorruption, and make vs like vnto the glorious bodie of his Sonne, whose death and resurrection we ought continually to remember, as the very foundation of all our hope. If we would make this vse of our naturall imperfections, we would not be so greatly afraid of them as we are, and we would be much better contented, when as wee see other men better made and fashioned then our selues.

6. They teach daily more & more to reforme the inwarde man.

7. They should make vs the more earnestly to affect the kingdome of God, & that blessed immortalitie.

If our bodily imperfections and deformities be casuall, they proceede either of vice or of vertue. If of vertue, we may boast and glorie of them, as well as did *Saint Paul*, and reioyce that we beare in our bodies the marks and tokens of our Lord *Iesus*: and so did the *Apostles*, who were very ioyfull, when as they were brought to the Iudges, accounting it an honour to suffer for his Name, and the aduauncement of his glorie. And doeth not *Christ Iesus*, through a wonderfull manner, as yet, retaine the woundes which he receiued vpon the crosse for our redemption, in his side and handes? to the ende they may serue for an euerlasting testimonie of the loue which hee beareth vnto them, for whose sake hee was content to receiue them, and to shew his great valour and courage, which he vsed in the battell against

8. Remedies against casuall deformities.
1. If they proceede of vertue, wee may glorie in thē.
Examples.
1. Iesus Christ and his disciples.

gainſt his enemies, and of his obedience towardes his Father, which was euen to the death of the croſſe, and of his patience in forbearing thoſe wrongs which were offered him, as well for the confeſſion and defence of the truth, as for the redemption & deliuerance of his childrē. It is reported that *Spiridion* (who had one of his eyes pulled out, and one of his legges broken in that great perſecution vnder *Diocleſian*) beeing deliuered from thoſe cruell tyrants, and comming before the Emperour *Conſtantine*, who ſucceeded in the Monarchie, was imbraced of this great & noble Prince, who with marueilous reuerence kiſſed that place, out of which the eye was pulled, eſteeming that part worthie of ſingular honour, and the moſt excellent of all the other, which had bin wounded for the Name of *Chriſt Ieſus*, and tormented for the confeſſion of the true God. The very heathen themſelues were not ignorant hereof. For *Alexander* the great, ſeeing his father lament, for that he had receiued a wound of a dart in the warres, that made him halt, which thing he thought, did greatly diſgrace him: ſaide to comfort him withall; that it could be no diſhonour or ſhame vnto him, to carrie the viſible markes of his valour and proweſſe. Wee neede not then be afraide of the bruſing of the fleſh, or breaking of the bones, nor any other skarres or woundes what ſoeuer, whereby our vertue and wiſdome may be iuſtified. But what ſhal we thinke of thoſe, which proceed of our vice & wicked cōuerſatiō? as, when a mā hath his eares cut from his heade, or that he be branded in the hand for ſome theeuerie, or hurt with ſome halbert, for runnning about in the night, whereby he becommeth lame all the daies of his life, or his face diſfigured with the poxe: or in a word, when as the ſpots of his ſinne are apparant vpon his bodie: ſhall he not be exceedingly afraid of theſe miſchiefes? Yes verely; ſeeing they are the puniſhments of our ſinnes, and the apparant ſignes of Gods wrath, the which we ought the more earneſtly to conſider of, to the ende we may the more carefully eſchewe all the occaſions which may irritate and prouoke his iuſtfull diſpleaſure againſt vs. Notwithſtanding, he which is deformed, may turne it to his commoditie. For ſeeing that all of vs are as ready to forget our faults, when they are committed, as we were prone to cōmit them;

2. *Spiridion.*

The iudgement of the heathen agreeable hereto. Alexander.

2. *If they proceede of vice, we haue iuſt cauſe to be aſhamed of them.*

3. *They ſerue to bridle vs, and to make vs vertuous hereafter.*

them: and that it is very dangerous, least by being forgetfull, we should become obstinate, and beeing obstinate, should procure our selues a speedie ouerthrow: it is very expedient, to the ende they may be the better remembred, that they be engrauen vpon our bodies, that beeing continually in our sight, they may be a meanes to humble vs, and to make them as vnpleasant as may be, that so being throwne downe in the sight of God, we may be the more apt and fit to be at attonement with him, and hee the sooner brought to be reconciled vnto vs: and to be a warning for vs to liue more holily and vertuously afterwards. And this was the reason, why the leprosie of *Naaman* was laide vpon *Gehazi*, and vpon his posteritie for euer, to testifie his greedie couetousnes and desire: and that *Vzziah*, offering contrarie to the commandement of God, incense vpon the altar, and ambitiously vsurping the high Priestes office, was foorthwith stricken with leprosie; and therefore was constrained to dwell in a house alone by him selfe all the rest of his life: and that *Zacharie*, not beleeuing the wordes of the Angell, became dombe, vntill those things which had beene forespoken were accomplished: to the end that euery one of them, bearing his marke vpon his bodie, and his condemnation written (as it were, in capitall letters) vpon his forehead, might haue occasion to reade and remember it oftentimes, and be mooued thereby to seeke for his grace, and to amend their liues. And therefore to finish this discourse, touching corporall imperfections, whether they proceede of nature, or by chaunce, either of vertue, or vice which is in vs, wee shall haue alwaies the meanes (if wee consider that which is alreadie said) either wholly to purge vs of this feare, or at the least to moderate and asswage it.

2. King. 5. 27.

9. Remedies against the feare of captiuitie.

The third affliction which we are afraid of, is, least our bodies should be captiued and depriued of their libertie, which is the most precious and excellent treasure that we can attaine vnto in this world, and that we esteeme most of all other things whatsoeuer. Which I would easilie agree vnto if we did vse it wel. But the abuse thereof is so common and vsuall, that we shall not finde one of a thousand, which is at libertie, but he doth straightwaies turne it to a licentiousnes of life, and like a wild beast newly escaped out of the snare, rangeth vp and down whether soeuer his

1. Wee must vse our libertie better thē for the most part we doe.

his fantie leades him. As often as I conſider this, I cannot but wonder at the horrible diſorder and corruption of our nature, which doth ſo monſtrouſly abuſe all the graces and bleſſings of God: and I ſtand in doubt, whether I ſhal defend this paradox, or not, that *ſeruitude* is better then *libertie*. At the leaſt I dare ſay, that oftentimes it is more expedient for a man to be poore, then to be riche, ſeeing that riches puffeth vp our hearts, and filleth vs full of pride and fooliſhnes, depriuing vs of the grace of God, who abhorreth and deteſteth all loftie mindes: whereas on the contrarie, pouertie humbleth vs, and bringeth vs to diſtruſt in our ſelues, and by that meanes draweth vs the neerer vnto him, by making vs the more capable of his grace: ſo alſo is it requiſite to reſtraine the concupiſcences of our fleſh, that wee be rather in bondage, then at ſuch libertie as we deſire, which is the ſpring and fountaine from whence there floweth ſuch horrible finnes and corruptions, as nowe raigne in euery corner of the world. It falleth out oftentimes (as *Salomon* ſaith) that one commeth out of priſon for to raigne; when as he that is borne in his kingdome is made poore. Which is plentifully prooued by many examples. *Ioſeph* was taken out of priſon, and made ruler ouer all the land of Egypt. *Charles Martel* beeing long detained in priſon by his enemies, ſhortly after ouerthrewe and diſcomfited them, and in recompence of his noble valour, was created *Major* of the *Frenchmen*, which was the ſecond place of honour and dignitie in the Realme. King *Mathias*, who was one of the moſt mightie, fortunate, and magnificall Princes, that euer was in *Hungarie*, was taken forth of priſon, where hee had long before beene kept by his predeceſſour, and with great pompe led to *Buda* the principall citie in the realme, and there crowned and inſtalled in the kingdome. And it is not long ſince that the Earle of *Richmont*, who had beene detained in *Bretaine*, liuing in great want and neceſſitie, for the ſpace of ten yeeres or more, with the ſmall aide that was giuen vnto him by one of the *French* Kings, returning into his countrey, and vanquiſhing King *Richard* in a bloodie battell, was crowned in the fielde, and acknowledged of the Engliſh nation for their ſouereigne lord. As concerning Kings and great Princes, who haue beene depriued of their eſtates and dignities, & haue fallen from great

2. *Seruitude ſometime better then libertie.*

Eccleſ. 4. 14.

Ioſeph.

Charles Martel.

King Mathias.

The Earle of Richmont.

Examples of ſuch as haue fallen from high places into miſerable ſeruitude

great honours and riches, into a moſt wretched and miſerable eſtate: who is there that can remember them all, or make a cata-
Valerian. logue of their calamities? *Valerian*, one of the Emperours of Rome, falling into the hãds of *Sapores* king of the *Perſians*, ended his life in wonderfull miſerie, ſeruing as a footeſtoole to this barbarous tyrant, ſo often as he was diſpoſed to take his horſe. As
Henry iiij. touching the Emperors of *Conſtantinople*, the greateſt nomber of them died in priſon. And among the *Germanes*, *Henry* the fourth, who had beene ſo victorious a Prince, and had fought in threeſcore pitched fields, to his great glorie, which was more then euer any did before, or ſince; was notwithſtanding at the length impriſoned by his ſonne, where he ended his daies moſt
Dionyſius miſerablie. Among the *Grecians*, *Dionyſius* the tyrant, and
the tyrant. ſonne to him, who had beene ſo great and mightie a lorde in *Sicilie*, was conſtrained in his old age, to get his liuing by playing on the taber and the pipe, as our blinde men doe in *France*. Among the *Iewes*, *Ioachin* and *Zedekiah* died in captiuitie in *Babylon*; the one, after hee had beene in priſon by the ſpace of thirtie yeeres: and the other, after that his children and principall friendes were ſlaine before his face, and that to aggravate his miſerie, they had pulled out both his eyes. And generally the whole race of *David* in continuance of time, fell
Ioſeph. into ſuch miſerie and pouertie, that *Ioſeph*, who was deſcended of him, was conſtrained to get his liuing by beeing a carpenter; and the Virgin *Marie* his wife, to offer two turtle doues at her purification, which was ordained by the law to be an oblation for the poore. And were not all the ſucceſſours of *Herod*,
Herod. who had beene ſo carefull to inrich the kingdome of *Iudea*, and to leaue it to his heires for euer, wholly deſtroied within the compaſſe of one hundred yeeres, yea and ſome of them ended
Bajazeth. their daies in perpetuall priſon? Among the *Turkes*, *Bajazeth* the firſt of that name, after many great conqueſts, was taken priſoner by *Tamberlain*, who in deriſion of his former eſtate, kept him in a cage, delighting at dinner time to tie him vnder his table like a monkie, and incenſed with a proud and tyrannicall humour, to caſt him ſometime a peece of bread, and ſome-
Richard. time a bone to gnawe on. Among the *Engliſhmen*, *Richard* the ſecond,

ſecond, ſonne to the Prince of *Wales*, after he had long continued in as great proſperitie, as euer did any King of *England*, in his olde age, when as he had moſt neede of eaſe and quietnes, fell into the hands of his enemies, and ended the reſt of his daies in ſorrowe and miſerie. And *Philip Comins* reporteth, that in his time ſome of the blood royall of *England*, were brought to ſuch extreame pouertie, that one of the houſe of *Lancaſter*, was compelled to ſerue as a page in the court of Duke *Charles* of *Burgondy*. And was not *Barnabe*, one of the Vicounts of *Milan*, taken by his vncle *Iohn Galeas*, and moſt cruelly kept in priſon vntill his dying day? And ſince that, in the time of *Lewis* the twelfth, was *Lodowicke Sforce*, an vſurper of the *Dukedome* of *Milan*, taken at *Navarre*, and brought as a priſoner to the caſtell of *Loches* in *Touraine*, and there detained a long time, dying at the laſt moſt miſerably in a cage of yron. *Chilpericke* and *Lewis* the ſimple, two of the *French* Kings, were quite diſpoſſeſt of their crownes and kingdomes by their owne ſubiects, and the one put into a priſon, and the other ſhut vp in a cloyſter, to reade his Mattens with monks and fryers. And among the *Spainyards*, was not the onely daughter of *Henry* King of *Caſtile*, thruſt from the ſucceſſion by the wily deuiſes and ſubtill pollicies of queene *Iſabel*, and by her compelled to retire into *Portugal*, where ſhee remained euer after, as a poore ſlaue? And in our time, who hath not heard, what miſerie hath happened to the Duke of *Savoy*, to the King of *Hungarie*, to the Duke of *Germanie*, and to *Muleaſſet* the King of *Tunis*, and many others? For God hath permitted at all times, and almoſt in euery countrie, great Princes to come to decaie, and mightie Monarches to die in pouertie; to giue vs to vnderſtande, that this libertie and freedome, whereof we make ſuch great account, eſteeming it aboue golde and ſiluer, yea and our owne liues, is neuer ſo ſtrongly built, but that if we begin once to abuſe it, hee can eaſilie ouerthrowe it, and pull it from vs. Seeing then, that without his grace and fauour, we are but too readie to abuſe it, and thereby commit very heynous offences, giuing him iuſt occaſion thereby to depriue vs of it; I may well conclude, that wee haue no ſuch cauſe to bragge of it, and to runne after

Barnabe.

Chilpericke.

Lewis the ſimple.

3. Let vs deſire God to ſend vs his grace, which is the true libertie.

after it as we doe: and that on the contrarie, that ſeruitude and bondage is not ſo intolerable an euill, that wee ſhould ſo wonderfully grudge and grieue at it. I ſay moreouer, that it is no leſſe requiſite to the managing of our rebellious and vntamed nature, then is the bridle to gouerne an vnruly colt. What neede we care (as *S. Paul* ſaith) whether we be lords or ſeruants, bond or free? Why doe wee not rather ſtudie to walke vprightly in our vocation, and reſt contented with that ſpiritual freedome, which *Chriſt Ieſus* hath purchaſed for vs by his death? we deſire libertie for our fleſh, and we neuer conſider in to what danger it will bring vs, beeing once let looſe. Which of the two ſhould we rather deſire, either ſo dangerous and mortall an enemie to be at libertie, or in priſon: ſeeing we can neuer deuiſe to keepe him ſo ſtraightly, or watch him ſo narrowly, but hee will finde a thouſand waies to hurt vs? It were expedient that we ſhould deſire to kill and crucifie him, with all his noyſome luſts and concupiſcences. And are we afraid leaſt he ſhould be too hardly vſed? we confeſſe that theeues and murtherers ought to be put in priſon, and there is no man that will ſpeake againſt it. And ſhal we then pitie our fleſh if it be impriſoned, ſeeing that the workes and ordinarie paſtimes thereof, are (as the *Apoſtle* ſaith) adulterie, fornication, vncleannes, wantonnes, idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, ſeditions, hereſies, envy, drunkennes, gluttonie, and ſuch like? If a father had ſuch a ſonne, a mother ſuch a daughter, or a husband ſuch a wife, what ſhould they doe with them? VVe may eaſilie iudge then, what reaſon we haue to auoid the impriſonment of our fleſh, which is ſo vntamed a beaſt, ſo obſtinate, and ſo froward a companion, that he will not be taught by any demonſtration or reaſon what ſoeuer. I ſpeak only of our fleſh: for our minds if they be wel & wiſely informed, cannot be in thraldome or captiuitie: the *Prophets*, *Apoſtles*, and *Martyrs* of *Chriſt Ieſus*; *Socrates*, *Caliſthenes*, and many other Philoſophers, might haue their bodies ſometimes ſhut vp in filthie and ſtinking priſons; the tyrants by Gods ſufferance might apprehend them, bind, torment, flea them, ſtraine and ſtretch their skinnes; but yet their minds were alwaies at libertie, taking their pleaſure in the delightſome and fruitfull fieldes of the ſacred Scriptures, and walking in the beautifull arbors

4. *This worldly libertie is ſeruitude.* 1. Cor. 7.

5. *The bitter fruites of worldly libertie ſhould make vs abhorre it.* Gal. 5. 19.

6. *The mindes of vertuous mē are alwaies at libertie though their bodies be in bondage.*

bors, and goodly galleries of contemplative philoſophie, gathering the ſweete flowers which growe continually in her pleaſant gardens, to comfort the heart and ſtrengthen the ſoule againſt the noyſom ſmelles of all corporall complaintes and bodily diſeaſes. If then our mindes can not be in ſlaverie, it is no matter though our bodyes be alwayes in captivitie: and therefore let vs conclude, that we neede not feare to live in bondage and ſervitude.

The fourth thing which we are ſo greatly afraide of, (though indeede altogether in vaine) is ſickeneſſe and ſuch like diſeaſes. For ſeeing that our bodyes are mortall, it is verie convenient that we ſhould feele and vnderſtand the meanes that will in the ende bring vs to death, otherwiſe we would be altogether vnmindfull thereof, and ſeldome or never thinke of our end. Let vs alſo conſider howe neceſſarie a thing it is to humble vs, and to plucke downe our proude lookes, to bee alwayes put in minde thereof. And if there be nothing that cauſeth vs ſooner to forget our frayle and brittle eſtate, then the health and ſound conſtitution of our bodyes, (for if we were never afflicted with ſickneſſe nor any other malladie or diſeaſe, we would be perſwaded wee were immortall) we may evidently ſee howe requiſite it is to abate our pride, that we ſhould be ſickely ſometime, to the ende that whether we will or no, we may learne the mortalitie of our bodies by the corruption of our fleſh, which hath made vs ſubiect to death and deſtruction. And without this meditation, it is a wonder to ſee howe farre mans inſolencie will ſtraine and ſtretch it ſelfe. For ſeeing it falleth out oftentimes that mortall men, and ſuch as vnderſtand their owne imbecillitie and weakeneſſe, will notwithſtanding wage warre againſt God, and bidde battell as it were vnto the heavens, what would they do (I pray you) if they thought them ſelves immortall, and not ſubiect to corruption? whereas a little conſideration and remembrance of their endes, whereunto they are brought by reaſon of divers diſeaſes, and ſundrie malladies daily falling out before their eyes, doeth make them remember them ſelves, and repreſſeth that hautineſſe and pride which would otherwiſe be intollerable. If we were free from ſinne and not ſubiect to mortalitie, we might haue ſome reaſon to deſire to be free from all malladies and diſeaſes

10. Remedies againſt the feare of diſeaſes.

1. Seeing our bodies are mortall, why ſhould we feare ſuch things, as wil bring vs to death.

2. The meditation of death a great meanes to preſerue vs from ſinne.

3. Seeing we muſt needes die, it is requiſite that we be put in minde of death.

eaſes: but being ſubiect to both, and beſides ſo blind through a vaine conceite of our owne worthines, that either we would not acknowledge that vice and mortalitie which is in vs, or elſe diſſemble it: it is neither profitable nor poſſible for vs to be without diſeaſes. *Antigonus* one of the ſucceſſors of *Alexãder* in the kingdom of *Macedony*, being exceedingly ſicke, after he began to be ſomewhat recouered, ſaid vnto ſome of his familiar friendes, that his ſicknes had taught him that he was mortal: giving vs therby to vnderſtand, that men which are in health & proſperity, & eſpecially great princes, who with their helth enioy great honors, pleaſures, & abundance, do ſeldom or never thinke of their duties, much leſſe of their mortalitie & frailtie: yea (as the Prophet ſaith) they are at their eaſe, & ſleep as ſecurely, as though they had made a covenant with death, & were at agreement with hel. Is it not then very requiſite that we ſhould fall into diſeaſes, which ſhould be, as it were, vaunt curriers and forerider, to give vs warning of the approch of ſo dangerous an enemy, leſt we be ſurpriſed on the ſudden? *Eſay* reproving the vaine confidence, that the people in his time repoſed in the princes, prophets, and other perſons of account, ſaid, *Ceaſe from the man, whoſe breath is in his noſtrels: for wherin is he to be eſtemed?* which ſaying we ought wiſely to conſider, ſeeing that therein the Prophet teacheth vs 2 things. Firſt, that we are too ready to truſt in the arme of fleſh, & to preſume more of our ſelves & others a great deale then is cõvenient. Secondly, that there is no better meanes to amend this error, thẽ to conſider how fraile & brittle our eſtate is, which hangeth, as it were, by a twine thread, & conſiſteth (as he ſaith) in a litle wind, which we draw at our noſtrels: or (as *Anaxarchus* ſaid to *Alexander*, to reprove his ambitious mind) in a goblet, wherein there is a litle *Rubarb*, or ſome ſuch like receipt preſcribed by the phiſitian to preſerue or recover vs from ſickneſſe. And theſe diſeaſes ſerve not only to humble vs, and to put vs in mind of our mortality: but they bring alſo a fulnes, a contempt, & lothing of this life, thereby making vs the leſſe to feare death: the remembrance whereof is not bitter, (as the wiſeman ſaith) but vnto him that liveth at reſt in his great poſſeſſions, & hath proſperitie & abundance of all thinges: when as we live in a countrey, wherein is plentie of all what ſoever we can deſire: & that we haue riches, friends,

4. They are meanes to make vs knowe our ſelves.

Eſay. 28. 15.

Eſay 2. 22.

5. They make vs alſo know the weaknes of all other men.

6. They make vs wearie of the world, & deſirous of a better life.

Eccleſ 41. 1.

friends, honor, & eaſe ſo much as we can wiſh: we would be very ſory to leaue ſo commodious a dwelling. So likewiſe would we be loth to forſake & giue ouer this life, if it were altogether pleſant and delightſome. But God, to the end we may depart with the more willing & ready minds, hath thought it good to give vs ſowre ſawce to our ſweet meat, & to mingle moſt of our receipts with plenty of vineger. And as nources, when they would weane their children, are wont to lay ſome bitter thing vpon their teats, to the ende that thereby they may be brought to hate and refuſe the ſweet milke, which they were wont to ſucke from thence: In like manner it pleaſeth him to ſower this whole life of ours with povertie, ſicknes, and many other diſeaſes and diſcommodities, that thereby we may the more eaſily be brought to loath it. Notwithſtãding, we are ſo addicted to the love & liking thereof, that no diſgrace, ſorow, griefe, or diſcommodity whatſoever, is ſufficient to bring vs in diſlike with it, & to make vs wiſh rather to die happily, then to liue miſerably. What would we doe then, if all things were to our liking & contentation? A certaine ſouldier in the armie of *Antigonus*, being troubled with a verie painfull diſeaſe, was exceeding couragious & deſperately valiant, not fearing any danger whatſoever: the King ſeeing this brave & forward man, & vnderſtanding that he was vexed with a grievous mallady, being deſirous to honour him, and recompence him in ſome ſort for his good ſeruice, ſent for his phiſitions, & commanded thẽ to ſeeke all means poſſible to recover him of his diſeaſe: which in ſhort time they accõpliſhed. Now when as afterwards he began to be ſomewhat fearful, & more cowardly then he was wont to be, & went nothing ſo reſolutely forward in ſervice as he did before: the king marveiling at ſuch ſtrange alteration, demãded of him the reaſon thereof: whereto he anſwered, that it was the favor he had ſhewed him in the recovering of his helth, & for that his life, which before was very grievous & bitter vnto him by reaſon of his diſeaſe, was now become very ſweete and pleaſant. Whereby he giveth vs to vnderſtand, that there is nothing that maketh vs ſo to be in love with this life, & to abhorre death, as the health & ſound diſpoſition of our bodyes. And therefore one hearing the *Lacedemonians* cõmended for their incõparable valour and couragious ſtomacks, and that they went deſperately to the warres, neuer fearing death, ſaide, that it was no marvaile

7. A hiſtorie out of Plutarch, for the confirmation of that which is before ſpoken.

8. *An apotheg proving that griefes and ſorrowes are a meanes to make vs cheerefully to forſake this life.*

thereof, ſeeing they lived in ſuch a hard and auſtere life at home in their country: and that commonly men care not to leave that place, where they have little or no hearts eaſe. We ſee then that there is nothing ſo forcible to encourage vs againſt the aſſaultes of death, and to make vs long after the enioying of the heavenly kingdome, as to bee moleſted with povertie, labour, olde age, warres, ſuites, froſt and colde, heate and drought, and many other diſcommodities: which (though ſurely with great difficultie) may bee a meanes to pull our heartes and mindes from thoſe worldly cogitations. For (as though we were bewitched therewith) we can hardly be brought to feele thoſe manifolde miſchiefes, wherewith the worlde encumbreth vs, or to be enduced to forſake ſo foule and filthie a ſtrumpet, to marrie the moſt beautifull and goodly Ladie that can be imagined. Diſeaſes alſo ſerve to make vs remember our ſinnes, and with all humilitie of heart to confeſſe them, and to be ſorie for them: and they bring vs into the meditation of a better life, and ſtirre vs vp to ſeeke for the grace of *God*. The occaſion which brought *Naaman the Syrian* to the Prophet *Eliſeus*, and afterwards to the knowledge of *God*, was his leproſie and vncleanneſſe. The greateſt number of thoſe which beleeved in *Ieſus Chriſt*, were provoked thereunto by their corporall diſeaſes, whereof we haue greater ſence and feeling then of any ſpiritual mallady. And we are for the moſt part more diligent in providing for the health of the bodie, then the mind: yea and Chriſtians themſelves do never pray ſo heartily vnto God, when as they are in helth, as when they are ſicke. Beholde with what zeale and affection *David* prayeth in his 6 & 38 Pſalmes, and with what ſighings and gronings he proſtrateth himſelfe before the face of the Lord, what truſt & confidence he repoſeth in his mercie: & in the end perceiving that his prayers were heard, with what alacrity & cherefulnes of heart he praiſeth and extolleth his loving kindneſſe: all which things do moſt lively appeare in that excellēt ſong, which *Ezechias* made in his ſickeneſſe. Behold alſo what complaintes, ſorrowings, & bewailings of the miſeries of this life were vttered by that holy man *Iob*, ſitting vpon the dunghill, all covered even from the crowne of the head vnto the ſole of the foot with filthy botches and ſores. did he ever in the middeſt of his proſperitie

9. *They ſtirre vp in vs repentance, faith, & hope Examples. Naaman.*

David.

Ezechias.

Iob.

vtter

vtter foorth more heavenly voyces? It is out of doubt, that wee are never ſo humble and lowly minded in proſperitie, as we are in adverſitie. For if we be well and at our eaſe, we thinke of nothing but of ſporting and playing: we ſpende the time in daūcing and making merrie: wee ſtudie in the morning, what newe paſtime wee ſhall have all the day following: and wee are never ſo much afrayde of any thing, as that we ſhould want time and health: never thinking vpon the ſhortneſſe of our dayes, and the ſmall time we haue to live here, ſo long as we are in health and jollitie. Wee are like vnto marriners, who if they be once in the haven, are the greateſt drunkardes, blaſphemers, whoremaſters, and licentious perſons that may bee: but if they bee vpon the ſea in any perill and daunger of their lives, there was never Heremite, no not *Paul* nor *Hylarion*, whoſe holineſſe is ſo commended in olde ſtories, ſo holy in wordes, ſo auſtere in life, and devoute in prayers as they are. And to this purpoſe there is a worthie ſtorie recorded, of a certaine Archbiſhoppe of *Colaine* named *Theodoricke*, a man for his wiſedome, vertue and godly life highly eſteemed of all the great Princes and noble Dukes of *Germany*: who being asked by the Emperour *Sigiſmonde*, by what meanes a man might attayne vnto happineſſe: anſwered, that felicitie was not to bee looked for in this life, whereas the greateſt princes are in as miſerable eſtate, and ſubiect to as great or greater vexations of the mind, as their meaneſt ſubiectes; and that there is no happines, but that which God hath promiſed to his elect children, and which he will performe when as they come into his kingdom. Being further demanded, by what means one might come into that kingdom? anſwered, that he muſt follow the Lawe, which *Moyſes* & *Ioſua* had given to the children of Iſrael, and onely truſt in the mercies of God, and promiſes, which he hath made vnto vs, and will accompliſh by the merites of *Chriſt Ieſus*, and ſimply to follow his commandements, without declining either to the right hand or to the left: and being enquired the third time, whether it were neceſſarie to acquite and cleare our ſelves in Gods ſight, and to purchaſe his favour, ſtrictly to obſerue all the Lawe of God without tranſgreſſing of any jotte or title thereof: anſwered, that it was impoſſible to doe ſo as long as we are in this life, which is ſo fraile

10. *They increaſe our humilitie & devotion.*

To whome we are reſembled in our proſperitie.

The ſtorie of Theodoricke ſhewing that we are readier to think vpon good things in adverſitie then in proſperitie

and ſlipperie, and which doeth daily miniſter ſo many newe occaſions of ſinne: and that eſpecially vnto ſuch men, as are ſo corrupt & fraile by nature, & that in regard of this common infirmitie, God would be pleaſed with him, if in his helth he would confeſſe his faultes and ſeeke for his mercie, and remaine all the reſt of his dayes in as holy & godly converſation, as he did when he was troubled with the goute, and tormented with the ſtone. By which he giueth vs to vnderſtand, that we are farre more readie to confeſſe our ſinnes and amend our lives, when as we are in want and miſerie; then when we are in wealth and proſperitie. All theſe thinges being well conſidered, we neede not feare ſo greatly to fall into any dãgerous ſickneſſe or grievous mallady.

11. Remedies againſt the feare of olde age.

Next vnto diſeaſes, we are moſt afraide of olde age, though it be againſt reaſon and ſenſe that we ſhould ſo be. For the dayes of our lives beeing ſo vncerten as they are, who can ſay he ſhall live vntill to morowe? And if wee be certen wee ſhall be olde, have we not time ynough to provide vs, and to fortifie vs againſt all the miſerable accidents & diſcommodities of old age? But let vs obſerue a little that fooliſh and ſtraunge contrarietie that is in our mindes. All of vs deſire to live long, and yet we are afraide of olde age: as though old age were any thing elſe, then a long life, and many yeres tyed & added one to another. Which being conſidered, we ſhould either not deſire the one, or not feare the other: or elſe confeſſe with *Iuvenal*, that without wit or reaſon we flie and folow every thing. But if the matter were wel expounded, I pray you, what cauſe is there why we ſhould abhorre old age? we will ſay peradventure that it is full of great miſerie, and accompanied with infinite ſorrowes and afflictions. Whereupon I would demaund and faine knowe, what parte of our life is exempted from them. During our infancie wee haue nothing but ignorance, feebleneſſe, miſerie, weeping, and crying: we can not make readie our ſelves; we can not feede our ſelues; we can not riſe; we can not goe; we can not helpe our ſelues vp, being fallen downe; we knowe not fire from water, neither are we able to doe ſo much, as keepe a flie from hurting vs. In a worde, we can doe nothing but crie, weepe, and waken our nources to give vs ſucke and make vs cleane. Are we in our youth? Then wee are like vnto wilde coltes without ſaddle or bridle;

1. It is the bleſſing of God to live long.

2. It is follie to feare olde age, ſeeing we are not afraid to live long.

4. There is not ſo much miſerie in our old age, as there is in the other partes of our lives.

In infancie.

In youth.

bridle; we runne here and there, whither our desires draw vs, and we care for nothing, but howe to haue a full fruition of all our delightes. Whoremasters, blasphemours, bawdes, jugglers, ruffians, and such like rascals, are the companie we seeke for. And who is able to repeate all the dangers, whereto this youthfull companie is subiect by their excesse, rashnesse, strifes, and quarellings? their prodigall and excessive expenses; their inconstancie; the griefe and sorrowe they bring to their friendes; and the dishonour and reproch, which by their abominable lives & shamefull deathes, they leave vnto their posteritie for ever? In a word, in terming of it foolish youth, we do sufficiently declare in what estimation we have it. *From* youth we passe vnto mans estate, which is, as it were, overwhelmed with infinite sorowes and a huge multitude of cares. If we be private men, we must haue a care of our houshold & familie; howe to maintaine our wiues, bring vp our children, to provide we may give them something when they are in age, to increase our wealth, and to see good order in our houses, to governe and rule our servants, and to keepe all thinges well that are vnder our charges: all which are no trifling matters, but of verie great waight, and farre more troublesome vnto such as haue any publicke charges, as Kinges and their liuetenants. *For* they must first haue regard, that God bee rightly served in their dominions and territories: next vnto this, that *Iustice* be indifferently administred vnto al men vnder their subiection: that their frontier townes be well guarded, and their souldiers well paid: that they maintaine amitie with their confederates: that the good be supported, & the wicked suppressed. Al which is sufficient to trouble & disquiet one mans mind, & to pose the wisest head that ever was. These things being cõsidered, we may well perceive that the other partes of our life are as fully fraught with miserie as old age: which hath this advantage over them, that the calamities & miseries thereof are farre more tollerable, for that the vigor & strength of the mind being impaired & weakened, they are nothing so sensible as the others. And withal, olde men by reason of their experience are more wise, more temperate, and better exercised in these afflictions, and for that they see their ende approcheth, they are assured they can not be of any long continuance. We may not then alledge the miseries

In mans estate.

4. Olde age is better able to beare afflictions then the rest of the ages of our lives.

of olde age, to proove that it is worſe then other ages. For in comparing them together, wee ſhall finde that they are farre worſe and more diſcommodious. *M. Cicero* in his booke of olde age alleadgeth foure eſpeciall cauſes, why theſe graye hayres ſeeme ſo odious in the eyes of many men. The firſt is, for that wee are not ſo able to take paynes, and therefore we are conſtrained to give over all intermeddling with thinges, and to ſitte all day in a chayre in winter by the fire ſide, and in ſommer to goe no further then the porch, beeing wholly vnfitte for any companie. Whereto wee may anſwere as *Tullie* did, that in reſpect of bodily labour, olde men (indeede) are nothing ſo fitte as young men are. For they have not the ſtrength and agillitie to ride a great horſe, nor to ryde poſte, nor to runne at tilte, and many ſuch like thinges, whereto young men are moſt apt and beſt able. But there are many other thinges without doubt of greater importance, which they can perfourme well ynough, if they woulde applie themſelves thereto. They knowe howe to governe the whole Common wealth by their wiſedome: and ſometime to ſaue the Countrey and Kingdome where they live from deſtruction: as may appeare by the example of *Ageſilaus*, who was the onely meanes to hinder the *Thebanes* from conquering the *Lacedemonians* after the battaile of *Leuctres*. They may counſell and direct Princes in their affayres, as *Neſtor* did *Agamemnon* at the ſiege of *Troy*, whoſe wiſedome alone was more eſteemed of the King, then the valour and courage of all his Captaines. And not without good cauſe. For it is an eaſier matter to finde armes and handes to execute, then wiſe and provident heades to deviſe: and withall conſidering that the one is farre more neceſſarie then the other, for the preſervation of a kingdome. For if the boyling deſires of great lordes were not often cooled: if the enterpriſes & deſignes of ſundry yong gentlemen, which follow them, were not wiſely weighed and well conſidered, by ſuch as of long time haue had the mannaging of their affayres, and knowe in what termes they ſtand, they would oftentimes vpon a ſmall occaſion hazard their eſtates and kingdoms: As it happened vnto *Rehoboam*, who loſt the greateſt part of his kingdome, for refuſing the adviſe which was giuen him by the auncient

Though olde age be not ſo ſtrong, yet it is farre more provident then youth.

Examples. Ageſilaus.

Neſtor.

If age were not as a bridle for youth, great kingdomes would ſoone be overthrowen.

Examples. Reboboam.

auncient and wiſe counſellours of his houſe. And it is not yet one hundred yeeres, ſince that *Lewis* the twelfth, by a like occaſion, had almoſt loſt his crowne and poſſeſſion of his realme, as he confeſſed vnto his ſonne, not long before his death; admoniſhing him to entertaine his old counſellours, and not to followe his example: for that in the beginning of his raigne, hee had almoſt beene quite ouerthrowne, for that he had very vnwiſely reiected his fathers old ſeruants. In our daies, *Lewis* the King of *Hungarie*, ſuffering him ſelfe to be ruled by a young Biſhop of his realme, in his warres againſt the *Turkes*, though he had not ſufficient ſtrength to encounter his enemies, and that all his old and experienced captaines, ſhewing him the danger that was likely to enſue, ſought by al means poſſible, to turn him from his intented voyage: yet the Biſhop, beeing a harebraine and cholericke perſon, and of great credit with his maſter, perſwaded him to go on forward: which was the occaſiō of the kings death, and miſerable deſtruction of that countrey, which had of long time flouriſhed in proſperous eſtate, and had bin the bulwarke and rampiere to defende all Chriſtendome. Theſe and many other examples, which might be alledged, are ſufficient to proue, that old men beeing wiſe and well experienced, are not vnprofitable members of a commonwealth: and that as it is meete to coole the hoat fire with cold water; ſo is it conuenient for the conſeruation of kingdomes, that the raſhnes of youth ſhould be moderated and ſtaied, by the wiſdome of the aged.

Lewis the twelfth, King of France.

Lewis King of Hungary.

And therefore all well ordered commonwealths, haue euermore framed and compoſed their counſels of eſtate, of auncient and well experienced men, as may eaſily appeare by the names which were giuen them. For both the *Hebrewes*, *Greekes*, and *Latines*, called their publike councils by ſuch names, as ſignified in their owne tongue; *the aſſemblie of the auncient*. Wee may not then (as I haue already ſaide) for the diſabling and diſcrediting of old age, ſay, that it is vnprofitable, and good for nothing. For euen as in a ſhip, the Pilot which ſitteth at the ſterne, and neuer toyleth as the reſt, either at the caſting of the anker, the pulling at the ropes, or hoyſing of the ſayles, performeth notwithſtanding more then all the other, for the ſafe ariuing in the hauen: ſo likewiſe in well ordered ſtates (ſuch as *Venice* may be accounted

The councils of well ordered ſtates, haue euermore been furniſhed with auncient men.

Example.

accounted at this preſent) the aged Senatour in his chaire with his ſtaffe, doeth more for the preſeruation of his countrey, then the couragious ſouldiour in the field with his launce. I will paſſe ouer the worthie ſtories of *Appius Claudius*, of *Maſiniſſa*, *Cato*, *Phocion*, *Sophocles*, and that alſo of *Lelius*, which *Tullie* and *Plutarch* reporteth in the commendacion of old age. I would know then, whether *Moyſes* beeing foureſcore yeere old, or *Ioſhua* being a hundreth and more, or *David* when as by reaſon of his yeeres he was ſo cold, that his ſeruants were compelled to ſeek him out a young virgin, which might lie in his boſome to keepe him warme, gaue ouer their former care in the gouernement of the commonwealth, by reaſon of their white haires and aged yeeres? and whether with their wiſe and prouident heads, they did as much profit their countries, as the other did by their luſtie and able bodies. The *Athenians* being reſolued to make choice of *Iphicrates*, a very ancient and well experienced gentleman for their gouernour and captaine general of their armies, were reproued by their Orators, who would very gladly haue preferred *Chares* a very luſtie and ſtrong perſonage to that honourable charge. To whom *Timotheus* one of the wiſe & great lords of the city anſwered; that he would willingly haue aſſented vnto them, if they had beene aſſembled to make choice of a common porter, or burthen bearer: giuing vs therby to vnderſtand, that ſtrong backs and luſtie bodies, are not ſo ſufficient to gouerne commonwealths and mightie matters, as wiſe heades and aged minds. And therefore wee may more ſafely commit the managing of great cauſes to aged perſons, who for the moſt part are better furniſhed with wiſedome and diſcretion, then the younger ſort. Wee may ſafely conclude then, that olde age maketh not men vnprofitable members of a commonwealth. And albeit that ſome men, as *Lucullus*, *Silla*, *Diocleſian*, and *Charles* the fift, haue in their olde age giuen ouer the world, as it were, and left all affaires, betaking them ſelues to a quiet and ſolitarie life, yet notwithſtanding this is no common thing, neither yet greatly materiall for the diſproofe of that, which hath beene ſaide, as *Plutarch* prooueth by many excellent and ſubſtantiall reaſons. For as wee doe greatly blame thoſe bees, which hauing beene alwaies painefull and laborious, doe at the laſt become

1. King. 1. 2.

Chares.

The ſtrength of the bodie not comparable to the wiſdome of the minde, wherewith old age is eſpecially adorned.

Though ſome aged mẽ haue bin glad to liue at eaſe, yet notwithſtanding their wiſdom and diſcretiõ is alwaies to be preferred before the raſhnes of youth.

come drones and good for nothing: ſo likewiſe is it a very vnſeemely thing, for ſuch as haue all their liues had the ordering of waightie matters, and beene continually conuerſant in great thinges, to giue ouer all in their age, and dedicate themſelues to their delights; for that then they are moſt apt for negotiation, and meeteſt to meddle in matters of greateſt importance, by reaſon of their experience, wherin they farre ſurmount thoſe of younger yeeres: hauing their affections better ſtaied, and beeing freed from all paſſions which doe ſo often trouble vs in all our counſels and conſultations. If then, they will needes be idle at ſuch time, as their labour may be moſt profitable, they are worthie to be blamed, though the fault ought to be imputed to the perſon and to his pleaſures, and not vnto his age and yeeres. The ſeconde reaſon which maketh vs afraide of olde age, is, the ſmall account that is made ordinarily of ſuch men as are in great yeeres. For by reaſon the younger ſort are perſwaded that they are frowarde, waywarde, peeuiſh, and harde to be pleaſed, therefore doe they auoide their companie, as much as may be. And ſuch is the corruption of theſe daies, eſpecially of youth, who hate and contemne no man more, then thoſe at whoſe handes they may beſt learne wiſedome and vnderſtanding. If then there be any thing in olde age, which deſerueth reproofe; it muſt partly be imputed to the malice of the time, wherin all things being turned topſe-turvie, that is moſt eſteemed, which ſhould be moſt deſpiſed: and on the contrarie, that moſt debaſed, which ſhould be moſt honoured: and partly to the euill and naughtie life of ſuch, as are olde men, who (contrarie to the counſell of *Cato*) doe adde many groſſe vices vnto their naturall imperfections. For moſt of them are couetous, ſome voluptuous and giuen to pleaſure: others are iealous, envious, pratlers, drunkards, very idiots and ſenceleſſe creatures. Now if at ſuch time as they ſhould be moſt holy and temperate of all others, they become more profane and looſe of life, no marueile though they become odious & cõtẽptible. For ſuch mẽ do not only deſerue to be hated, but to be baniſhed out of al honeſt mẽs cõpanies, that they beĩg once cõfoũded with ſhame, may be terrified frõ offẽding. It is very requiſite then,

6. As vertuous old age is moſt to be eſteemed of other: ſo on the contrary, vicious men deſerue moſt blame of all other.

then, if we will be honoured in old age, that we be vertuously disposed, auoyding the companie of the wicked, whose societie tendeth exceedingly to our shame: and imbracing the familiaritie of the good, whose wise and well ordered actions, may bring vs both pleasure and commoditie. Was *Adam* and the *Patriarches* the lesse esteemed, for their white haires? The chronicles doe make a very honourable mention of *Melchisedech*, *Abraham*, *Isaac*, *Iacob*, *Ioseph*, *Moyses*, *Iosua*, *David*, *Elias*, *Elyseus*, *Esay*, *Ieremie*, *Matathias*, and many others; giuing an ample testimonie of their great reputation, among all the godly which liued in their daies: yea, at such time as some of them, by reason of their great age, were become starke blinde, lame, and impotent. And to the end we shall not thinke, that this is a particular glorie, giuen onely to the children of God, to be so highly esteemed and accounted of in their latter daies, we may reade in profane stories, that many of the *Paynims* and the heathen sort, for their excellent knowledge and most noble vertues, haue beene highly reuerenced, and, as it were, adored in their old age. For that this age more then all the other, hath a certaine maiestie, which makes the vertues thereof more illustrious and conspicuous, then they are in youth; at which time (notwithstanding all the wholesome admonitions and wise instructions, that possibly may be giuen) there are but too many, and too notorious faultes, which doe exceedingly obscure and darken that, which otherwise would be very excellent, and most commendable. Did *Solon*, *Socrates*, *Isocrates*, *Plato*, or *Pericles*, want either reputation in their countries, abroad, or friendes and companions at home in their houses, to passe the time in familiar discourses; or auditors in their *Academies*, to heare their profound learning and surpassing wisedome? When as the *Frenchmen* vnder the conduct of *Brennus*, entred *Rome*, and found the Senatours set in their places apparelled in their robes, with great maiestie and magnificence, they were wonderfully astonished at the first, with so reuerend and honourable a presence; and there was nothing that so much terrified them, as the maiestie and dignitie, which seemed to appeare in the countenances and white beards of these aged fathers. *Cyneas*, Embassadour to *Pyrrhus* the king of the *Epirotes*, beholding the assemblie

Famous examples of such old age, as hath beene exceedingly honoured in the Church of God.

Patriarches, Kings, and Prophets.

Philosophers

The Romane Senatours.

Plutarch in the liues of Camillus and Pyrrhus.

of

of the Senatours, reported to the King his maſter at his returne, that he had ſeene a commonwealth of Kings, in regard of the maieſtie, honour, and wiſedome, which he ſaw among them. In *Lacedemonia*, the young men accounted the aged for their fathers, honoured them as Kings, and reuerenced them as ſchollers doe their maſters. And it is reported, that ſome of their Embaſſadours, being in *Athens*, and ſitting in the *Theator* among diuers of the nobilitie and great lordes of the citie, to beholde the plaies, ſeeing an auncient father come in, aroſe vp to doe him reuerence, and placed him in the midſt among them ſelues. When as the *Grecians* beſieged *Troy*, there was no man of greater eſtimation, then was *Neſtor*. And at this day, there is not a more honourable councill, then that of *Venice*: who with their long robes and white heades, are more feared and reuerenced, then the *Turkes* with their long muſtaches and grimme countenances. All which examples doe manifeſtly prooue, that olde age accompanied with wiſedome and vnderſtanding, is in no wiſe to be contemned or deſpiſed. And although it happeneth oftentimes, that by reaſon of the pride and follie of youth, aged men be mocked and ſcorned, as was *Elias* by the children of *Bethel*; yet notwithſtanding, ſuch as are wiſe, and vertuouſly giuen, doe highly eſteeme and account of them. The fruit which laſteth longeſt, being well and charily kept, is of greateſt reckoning and account; and that wine beſt eſteemed, which with continuance of time is beſt refined; for that hauing loſt his tartneſſe, and with his force troden, as it were, his dregges vnder his feete, appeareth in the cuppe with a very freſh and liuely colour. In like maner ancient men, who haue clarified themſelues, and with the time haue ſweetned the ſowre paſſions of diſordered youth, and with their longnes of daies, haue ripened their iudgements, doe more diſcreetly gouerne themſelues and their actions, and ſo become more ſociable and fitter for all good companies, then vnſtable younglings, who are continually tormented with their diſtempered affections. And if wee doe ſo highly account of all antiquities, as olde pictures, and auncient bookes: ſhall wee not much more eſteeme of aged men? my meaning is, that with their age they ſhould be vertuous, otherwiſe both old and young, are worthie of ſmall eſtimation. But

The Lacedemonians.

Plutarch in the life of Lycurgus.

The Grecians.

Venice.

The follie of youth doeth not obſcure the glorie of old age. Excellent cõpariſons.

ſome

ſome will ſay, that it is a very odious thing, and marueilous vnpleaſing in the ſight of the world, to haue hoarie haires, trembling and ſhaking hands, ſtinking and rotten teeth, dimme, darke, yea and blind eyes, to be ſpitting, ſcratching, and wiping of ones noſe continually: to which obiections we may readily afford many anſwers. *First* of all, euery olde man is not ſubiect to ſuch inconueniences. *For* wee reade of many, who haue had very luſtie and able bodies in their extreameſt age; as of *Abraham*, who after the death of *Sara*, beeing ſixe or ſeuen ſcore yeeres olde, married *Cethura*, by whome he had ſixe children: and likewiſe of *Caleb*, who ſaid vnto *Ioſua*, when as he was eightie fiue yeeres olde, at ſuch time as hee demaunded *Hebron* for his inheritance: I am as ſtrong as I was, when *Moyſes* ſent me to eſpie out the land: as ſtrong as I was then, ſo ſtrong am I nowe, either for warre or for gouernment. *Maſiniſſa* the King of the *Numidians*, beeing foure ſcore yeeres olde, went notwithſtanding to the warres, lay vpon the colde grounde, ate harde bisket, marched on foote bare headed in the greateſt heate, and gained a very glorious victorie of the *Carthaginians*. *Xenophon* reporteth of King *Ageſilaus*, in this manner: His olde age farre ſurmounteth the youth of all other men of his time, and that euen in the extremitie thereof, when as he was readie to giue vp the ghoſt. What young man was there at any time in his moſt flouriſhing eſtate, ſo redoubted of his enemies, as was *Ageſilaus* in his old daies? what youth was there ſo much lamented and ſorrowed for, as was this olde King and worthie father of his countrey? what Captaine or Generall euer gaue a greater teſtimonie of his courage and valour, or more hope of aſſured victorie to his ſouldiers, yea, and that when as he was almoſt worne away with many yeeres? Whereby it doth manifeſtly appeare, that thoſe accidents before remembred, are not alwaies inſeperable companions of olde age, and that men, who haue liued ſoberly in their youth, ſhall be ſtrong and healthſome in their aged daies. *Furthermore*, wee may likewiſe ſay that which hath beene ſpoken before, that euery age hath his ſeueral diſcommodities: and if wee would take the paines to compare them together, we ſhal plainly perceiue more inconueniences in the former, then in the latter. And to conclude, that though the come-

An anſwer vnto ſuch as obiect the diſcommodities of old age

Gen. 25. 1.

Ioſ. 14. 10, 11

Tullie *in his booke of olde age.*

Old age hath fewer diſcommodities then the other ages

comelines, ſtrength, and force of the bodie doth decaie, yet the beautie and vigour of the minde increaſeth and flouriſheth more and more. Nowe if one would compare the prouident and wiſe minde of a graue and aged father, whoſe actions are continually tempered with diſcretion, and ſeaſoned, as it were, with the ſalt of vnderſtanding, with the comely ſhape and portraiture of ſome goodly youth, whoſe heade is as full of toyes, as his tongue full of wordes, whoſe thoughts are very greene, and his actions groſſe; I would gladly know, which of the two ſhould be by reaſon, of greateſt eſtimation and account? There is a pretie fable of the foxe and the leopard, who contending about their owne excellencies, the leopard, to prooue him ſelfe the better, ſhewed his skinne, which was ſo trimly ſpotted, ſo ſlieke and ſo ſmooth, that there could not be a more beautifull thing among beaſtes: the foxe confeſſed in deede, that his skinne was very glorious and goodly without, but (ſaith he) my owne skinne is farre more excellent and precious within: couertly vnderſtanding thereby, the wiſe and wily ſleights of his craftie heade. In like manner if in beholding the external beautie of luſtie youth, we would on the contrarie oppoſe the internall graces of aged minds, we ſhould ſoone perceiue which of the two is moſt louely and amiable. We may then ſafely conclude againſt the common opinion, that old age beeing garniſhed and adorned with wiſedome, grauitie, modeſtie, temperance, and many other excellent vertues, can not in any wiſe be contemned or deſpiſed, no not of the moſt wicked and licentious rable: who ſtande in as much feare and awe of ſuch diſcreete perſons, as euer did the loſe-liuers of the Philoſopher *Polemon*. And if it happen at any time, that they ſpeake any girding worde for their owne diſport, it is done cloſely in a corner, and ſecretly among their companions. Wherein they ſhew the force of their owne conſciences, which compelleth them, maugre their beards, to confeſſe that vertuous and diſcreete old age, is worthie of great honour and reuerence.

Old age is very venerable in the ſight of the wicked.

7

The ſeuenth remedy againſt the feare of old age is, that it exempteth vs from carnall delights, making vs fitte to enioy heauenly pleaſures.

The thirde reaſon that maketh vs ſo exceedingly to feare, is, for that it depriueth vs of our pleaſures, and debarreth vs from our wonted ſportes and delightes. This is no

no fault of old age, but the blame reſteth in our ſelues, and doth iuſtly procure our owne condemnation. For we doe ſufficiently declare hereby, how fleſhly and carnall minded we are, deſiring not onely to liue, but alſo to waxe olde, to die, yea, and to be buried in our pleaſures. And herein wee reſemble the Popiſh Biſhops and Abbots, who hauing found the reuenewes of the crucifix to be ſo great, and the bread of *Chriſt Ieſus* (as one ſaith) ſo toothſome, that they will in no wiſe, giue ouer their benefices ſo long as they liue, nor forſake their croſſes and mytres, vntill they be both beaten out of their handes, and ſtricken off their heads. In like manner, we finde the taſt and ſauour of theſe pleaſures, ſo fitte and agreeable to our humours, that we deſire to be entombed in them, and are flat of opinion with *Dyoniſius* the tyrant, that there is not a more beautifull buriall, or more glorious monument, then the lappe of this foule and deformed ſtrumpet. Who will not iudge then, that we are married together, and that we entirely loue each other, ſeeing there can be no ſeperation betweene vs, but by death? and who will not eaſily be induced to thinke, that we beare ſmall affection to vertue, conſidering we are in ſuch loue with her mortall enemie: and the wonderfull feare we are in, leaſt wee ſhould waxe old, and be compelled at the length to become honeſt men? Good Lord, when ſhall we ariue at the hauen of that perfection, which thou requireſt in thy law, ſeeing we are ſo ſlowe to hoiſt vp our ſailes and ſtand to our tacklings, ſcarcely ſetting foote into the ſhip, at ſuch time, as it were more meete, we were ariued in our wiſhed port? ſo much vnneceſſarie buſines haue we, ſpending our time in ſleeping and ſnorting, all the whole day together. But I would gladly know, what houres wee would ſpare for the ſeruice of our God, and to become vertuous, ſeeing we are loth to conſecrate our old age thereto. We are vnwilling to part with any iotte of our infancie, for that (ſay wee) it is a time of innocencie: and in the meane while, we are afraid of old age, for no other cauſe, out of doubt, but that we are very loth to become innocents. And doe we not herein verefie the ſaying of *Horace*, that wiſedome though ſhee be praiſed and commended of euery man, yet is ſhee glad to blow her nayles, for that no man wil take ſo much pity of her, as to let her come in and warm her by the fire ſide. It is commonly ſaid,

To whome carnall men may fitly be compared.

Excellent ſimilitudes and notable ſayings, againſt the pleaſure of youth.

Virtus laudatur & alget.

ſaid, that there are no pleaſant and delightſome priſons, which we finde to be true by dayly experience. For though a man were impriſoned in the goodlieſt pallace of the world, yet would he quickly be wearie of his lodging; and yet notwithſtanding we find the priſon (wherein pleaſure keepeth vs ſo ſtreightly encloſed, though it be the moſt filthy and ſtinking dungeon that can be imagined) to be ſo pleaſant in our eyes, that we will in no wiſe come out of it all the dayes of our liues: there we wil needs die and be buried, abandoning the ſtately pallaces of vertue and godlineſſe, where wee might liue in ſo great eaſe, liberty and tranquility. I would proſecute this matter more at large, were it not that I haue diſcourſed of it alreadie in an other place, and plainly proued by ſundry reaſons how dangerous a thing pleaſure is both to old and young, and therefore how carefull euery one ſhould be to auoid it: not onely old men, but likewiſe all others, of what age, quality, and condition ſoeuer. For which cauſe, it is not amiſſe to trauell in the plaine way of our vertuous elders, and to lay hold, as it were, with both the hands on many yeres, or any other occaſion whatſoeuer, which may diuert and turne vs from the pathes of vngodlineſſe. The fourth reaſon, which breedeth in vs ſuch a horrible dread and terrour of mind, is this, that it is very nere vnto death. To refute which reaſon, we ſhall not need to ſtand long, or vſe many wordes: which notwithſtanding I would doe to ſuch as are afraid thereof, not only to diminiſh the feare, but alſo to withdrawe their affections from the loue and liking of all ſuch things as are in theſe young yeeres, and to repoſe a great contentation and quietneſſe in a longneſſe of daies, which will teach them ſo many good leſſons. For if, after a long and tedious iourney wherein we haue eſcaped infinite dangers, and endured all the iniuries and checkes, which either the time, place, or perſons could any way offer vs, in approching our houſes, where we hope to reſt and repoſe our ſelues, we preſently by reaſon of our exceeding ioy forget all our forepaſſed dangers: what thankes ſhall we giue vnto old age, which like a proſperous wind doth blowe vs ſo directly to the hauen of deſired happines, where God hath prouided for vs, moſt incomparable ioyes and pleaſures for euer and euer? When as the children of *Iſrael* had wan-

8. The laſt remedy againſt the feare of old age, is to conſider that it bringeth vs vnto death, which is a paſſage vnto life euerlaſting.

dred in the wildernesse by the space of fourty yeres through many great and perilous aduentures, and arriued at the length at the riuer of *Iordan*, from whence they might beholde that land of peace and rest which God so long before had promised: had they not exceeding cause to reioyce and praise his holy name for so great a mercie? In like manner, I say, that wee haue great reason to be merry, yea and to make bone-fires of mirth and gladnesse if it were possible, when as we see our selues olde, and that we haue but a little way to trauell, before we enter into the kingdome of euerlasting rest and quietnesse. When as the Mariners arriue in their wished port, they presently shoote off all their ordinance in token of great ioy, and gladnesse of heart, though peraduenture they purpose not to make any long stay in that place: How ioyful then ought we to be, when as we see our selues ready to enter into that most beautifull and delightsome habitation, where we are assured, we shall dwell for euer with God and his angels in all ioy & perfit rest. Whereby was the wicked seruant knowne? was it not by this, as Christ himselfe teacheth vs, when as he saide in his hart, My master deferreth his comming, and therefore hee woulde needs eate and drinke with the drunkards? If then we are afraid to become old, least our filthy and abominable pleasures should haue an end, and that then our lord and master will not long deferre his comming: shall it not be a manifest signe of our naughtines and disloyalty? and if we be once of the number of these wicked and vngodly seruants, of whome he maketh mention, what shall we looke for in the end but this, that he will come in a day we know not of, and in an houre when we looke not for him, and will cut vs off, and giue vs our portions with the hypocrites, where shall be weeping and gnashing of teeth. A woman that doth entirely loue her husband, and hath wanted his company a long time, and the day approcheth when as he promised to returne, no question but shee is exceeding merry and ioyfull, and she is not weary with going to the doore or window a hundred times in a day, to see if she can espy him comming a farre off. And on the contrary, if she care not for his returne, it is an assured argument of her small loue and affection towardes him. In like manner, it is an infallible note of our infidelitie and

Proper & fit similitudes.

A fit comparison.

and disloyalty towardes our spouse, when as we feare his comming, and wish with all our heartes he would still keepe him farre off. The husbandman reioiceth when as he seeth his harueſt to approch, and that his corne is ready to be cut downe and brought into his barnes: and why then should we be afraid of old age, which hasteneth the ende of all our labours and sorrowes, and procureth the meanes to enioy the fruite of that hope, which we haue alwaies reposed in our God? we may then conclude, that there are no sufficient reasons, which may perswade vs, that this olde age deserueth of it selfe to be blamed, much lesse to be condemned.

Let vs come to the last of these bodily mischiefes, and that which we feare most of all other, which is death. Wherein we shew the greatest incredulity and ignorance that may be: yea, farre more then in any other thing whatsoeuer wee haue spoken of heretofore. And first for our ignorance: for what colourable reason can wee alledge for this our feare? there is a certaine kinde of dread and terrour of minde, wherewith we are suddenly skared and terrified, but we know not wherefore: and such was the feare of the *Madianites* when as *Gideon* assailed them with three hundred men, who had nothing in their hands but trumpets and empty pitchers. And likewise that of the *Philistims*, when as *Ionathan* and his sword-bearer set vpon them in their Campe. As also that of the *Assyrians* in the time of *Elizeus*, and in the reigne of king *Ioram*, who being stroken with sudden feare, ran away, leauing behind them their horses, their charets, their tents, & whatsoeuer they had in their campe. And the *Burgonians* in the beginning of the reigne of *Lewis* the eleuenth, being sent to discouer the kings troupes lying harde by *Paris*, returned very speedily, supposing the high thistles which they saw, to be men at armes. The feare which we haue of death, is very like vnto this: for we tremble, but we know not wherefore. If any man should aske vs the question, we coulde make no answer: and if others should take vpon them to teach vs how to auoid this feare, we cannot conceiue it, let him speake neuer so plainely. Wee are very like herein to little children, who are skared with a buggebeggar, that is, with a fancy: & yet notwithstanding, they are oftentimes so exceedingly terrified herewith,

12. He entreth now into the consideration of the remedies against the feare of death.

1. This feare proceedeth of ignorance, which must be amended.

Iudg. 7. 16.

1. Sā. 14. 13.

2. King. 7. 6.

Philip Comins in his 1. book. c. 19

A fit comparison to discouer this ignorance.

herewith, that when we would we can not ſtill them: for that they are not capable of ſuch reaſons as we alledge to bring them to quietneſſe, and to remooue theſe fooliſh fancies out of their mindes. But if they once come to yeeres and diſcretion, this fond and fooliſh conceit will quickly vaniſh of it ſelfe. *2. Incredulity and vnbeliefe maketh vs to feare death.* In like maner, the terrour and dread we haue of death, proceedeth of nothing, but of our ignorance and want of ſound iudgement. For if we did once knowe what death is, and if for the vnderſtanding hereof, wee would ſearch the ſcriptures, which is the ſchoole of the holy ghoſt, and then ſtedfaſtly beleeue whatſoeuer we finde there, which is prooued vnto vs by ſo many ſound reaſons, then ſhould wee eaſily perceiue what a weake foundation this great feare hath, which doth ſo aſtoniſh our mindes, whenſoeuer we thinke of it, or heare it talked of by other men.

3. The better to driue away this fear from vs, wee muſt compare this life with death. Whenſoeuer death preſenteth it ſelfe vnto vs, it hath a maske or viſour on the face thereof, and we are wonderfully daunted in the beholding ſo grimme and terrible a countenance, and runne from it, as from ſome infernall and helliſh monſter: but if we would plucke vp good hearts, and come neere vnto it, and pluck of the viſour, we ſhal euidently perceiue, that it is a verie friend and well willer towards vs. For the better manifeſtation hereof, I will make a briefe compariſon betweene that, and this preſent life, which we loue ſo exceedingly, and are ſo greatly enamoured of: to the ende, that the benefites we receiue of each, being compared together, we may the more euidently perceiue which is moſt friendly, and beſt affectionate to vs. Let vs begin with our conception, and that time when as we firſt take life vvithin the bellies of our mothers. *First our conception, and what we are from the beginning thereof.* We are conceiued in ſinne, that is to ſay, we are infected, accurſed, abhominable, wicked, diſloyall, vngratefull, trecherous, rebellious, enuious, proud, boaſters, diſobedient to parents, murmurers, impatient, without naturall affection, vnmercifull, blaſphemers, haters, and contemners of God and all goodneſſe. In a vvorde, there is nothing more like to the deuill then vvee are at our firſt conception, and he is called our father by reaſon of the great ſimilitude and likeneſſe that is betvveene vs. Beholde novv, our beginning and the life vve leade before vvee are borne. Whereas on the contrarie, vvhen vve die, vve are deliuered from this filth and corruption,

corruption, and waſhed from all our blackneſſe, and made as white as ſnow. We are no longer carnall, but ſpirituall: there is no more contradiction betweene God and vs, nor any thing that may withdraw our loue and affection from him: we feele no more the ſtings of death and prickes of ſinne: we are no longer miſtruſtfull of his promiſes, or diſobedient to his lawes: we preſume no more of our owne ſtrength and abilities, nor put any confidence in the helpe of any creature. And to conclude, there will be no more any occaſion of repentance, nor cauſe, why wee ſhould put on ſackecloth, and ſprinkle our heads with aſhes, in token of our humiliation, and hearty ſorow for our ſinnes, but we ſhalbe repleniſhed with ioy and gladneſſe, & be continually praiſing our good God, who hath vouchſafed vs ſuch mercy, as to place vs againe in our former innocency, and make vs like vnto his bleſſed angels. Though there were no other reaſon but this, were it not ſufficient to remooue all feare of death from vs? but we doe ſo little account of our integritie, righteouſneſſe, and perfection in heauen, that we had rather remaine in our dregges, then to the end we may pleaſe and ſerue God the better, to come out of that ſtinking puddle, wherein we haue taken ſuch pleaſure and delight. Next vnto our conception, enſueth our birth, which is neuer a iotte more commodious for vs. For being once come into the worlde, we are borne to miſery, which ſo attendeth on vs, that it neuer leaueth vs, vntil we be brought to our graues. Which we foreſeeing as it were, by a naturall inſtinct, maketh vs to weepe and crie preſently as ſoone as we are come into the world. But death is farre more gracious and beneficiall vnto vs: for being not content to ende our ſorowes, it regenerateth vs, if we may ſo ſpeake, and bringeth vs to a perpetuall and euerlaſting happineſſe. After our birth, followeth the reſt of our daies, and the whole courſe and continuance of our liues, which I pray you, let vs a little conſider. We liue in ſuch ignorance, that we neither know God nor his workes, and yet his wiſdome, his bounty, his power, his iuſtice, his mercy, is very apparant and continually before our eies. There is no creature bee it neuer ſo little, but declareth and ſheweth them foorth dayly and hourely: yea the very emmate and fly, and the teates of the nources which giue vs ſucke.

Our happie eſtate & conditiõ in heauen oppoſed againſt our miſerie in earth.

Secondly frõ our birth in cõtinuall miſerie.

Thirdly our actuall life.

Our ignorãce

Notwithſtanding we neither haue eyes to ſee, eares to heare, nor hearts to perceiue, much leſſe any tongues to declare ſuch wonderfull things. He hath created vs, he hath nouriſhed vs, he hath defended, he hath clothed, he hath taught & inſtructed vs: he leadeth vs in the day by the light of the ſunne, & in the night by the brightnes of the moone, and continually guideth vs by his holy ſpirit: if we fall, he helpeth vs vp: if we ſtagger, he holdeth vs: if we be ſicke, he viſiteth vs, & being recouered, preſerueth vs: if we wander or go aſtray, he bringeth vs home & keepeth vs afterwards in our right way: he ſaueth vs at home and abroad, going and comming, and whatſoeuer we turne he is ready to meete vs, & to accompany vs whatſoeuer we go: & we can not haue either ſeruant, kinſman or friend, that can be ſo neceſſarie about vs, or ſo willing to help vs. We driue him away & yet he returneth againe: we offer him wrong, & he endureth it: we doe not regard him, and he is content to winke at it, and in recompence of all his great fauours & mercies, we ſtill commit ſinne and wickedneſſe, and will not acknowledge his great loue and affection towardes vs: and as we know not God nor his benefits, ſo will we needs be ignorant of thoſe imperfections & vices which are in vs. We thinke we are ſomething, & indeed we are nothing: we thinke we are wiſe, and yet we are fooles: we thinke we are vertuous, and we are vicious: we are worth nothing, and yet we will compare with God. Beholde here, in what maruelous ignorance we liue while we are in this world: but when as by death we are entred into the kingdome of heauen, we ſhall then ſee God face to face: we ſhall knowe the great ſecrets and miſteries of his deuine power: the riches of his graces ſhall be made manifeſt vnto vs, and we ſhall haue liberty to behold them at our pleaſure and eaſe: nothing ſhall be kept from vs that may increaſe our happines, or bring contentment to our mindes. We ſhall know likewiſe, that we are nothing but by his grace, which is all in all, and that by his mercie he hath elected vs, and by his goodneſſe called, iuſtified, and glorified vs. We ſhall no more rob him of his glory, nor be ambitious and ſeeke for his honour: for we ſhall know our ſelues and him likewiſe. Furthermore, we liue here alwaies with great trauell of body & torment of minde: we muſt build houſes

Our ingratitude.

We neither know God nor our ſelues

Of the continuall travell both of body and mind.

to

to lodge our ſelues,& to lay in our cattell which til our grounds: and we muſt gather the fruite thereof in ſommer to nouriſh vs in winter. We muſt walke to keepe vs in health, eate and drinke to make vs ſtrong, heate vs in winter, and coole vs in ſommer, bruſh our garments, wipe our ſhoes, go to the markets and buy our meates, dreſſe them, ſeeth them, and make our fires, and all this is not the hundreth part of all thoſe miſchiefes, toyes, and trifles that we are compelled to endure, to prouide for the common neceſſities of this miſerable life, which we ſo highly eſteeme of: beſides the particular paines that euery man is conſtrained to take in his vocation and ſtate whereto he is called. For ſome go to the warres, and ſome to the Court, ſome trauell to fayres and markets, and others to the ſea about their marchandiſe: one is a husbandman, an other a taylour or a ſhoemaker, another a fourbuſher and a ſcourer of harneſſe and olde ſwordes: ſome are ioyners, turners, pointmakers, glouers, painters, apple-mongers and cryers of oyſters about the ſtreets. And who is able to rehearſe all the ſhiftes and deuiſes that men haue founde out to gaine a peny for the maintenance of their liues: and yet doe they inuent dayly more and more to helpe themſelues, and to ſatisfie their owne curious humours. What paines, I pray you, take they about their garments, and making of their apparell after the neweſt faſhion? What diuerſities of laces in ſilkemens ſhoppes, and outlandiſh deuices in marchantes ſhippes? What newe knackes in attiring of womens heades? what curiouſneſſe in their skreene ruffes, with their rebaters and ſupporters: what fineneſſe in their cutworkes, networkes, croſſeclothes, and a thouſand ſuch toyes. What ſundry ſauces haue cookes deuiſed to pleaſe mens taſtes: what pictures, images, formes and faſhions vpon their baked meates? there is nothing but the folly of man will counterfait: and it ſeemeth, that as though God had not appointed them ſufficient neceſſarie labour to put them in minde of their ſinnes, they will needes conſume their bodies in fruitleſſe trauell, which they take in hande to ſatisfie their owne fooliſh humours. And although the labour of the body in this life be exceeding great, and deuided, as it were, into

The difficultiee in our ſeuerall vocations.

Of curious & fooliſh trades

Of the infinite cares of the mind.

diuers kindes as we haue already declared, yet is it nothing if it be compared with thoſe infinite ſorrowes, vexations, and tormentes, whereto the minde is continually ſubiect. For beſides that the body betaketh it ſelfe vnto nothing, whereto the minde conſenteth and agreeth not, communicating hereby of all the ſeuerall paines and labours thereof: there are ouer and beſides infinite cares and ſollicitudes of the minde, which are proper and peculiar vnto it ſelfe: as the ſtudie of the liberall artes: diſtruſt, feare, Iealouſie, loue, hatred, deſire, ambition, reuenge, pittie, enuie, compaſſion and ſorrowe: and that which is worſt of all, the ſting and pricke of a guiltie conſcience: and this is one part of that paine and miſerie that euery man, of what eſtate and condition ſoeuer he be, muſt needes endure in this poore and miſerable life: from which not one can be exempted but by death, which releaſeth both body and ſoule of this torment, and bringeth them to a bleſſed and a peaceable reſt. For the one of them is laide in the ground, there to ſleepe vntill the reſurrection, and the other is aſcended vp to heauen: where it neither thinketh, heareth, ſeeth, or feeleth any thing, but that which miniſtreth comfort and conſolaton, and looſeth in a moment whatſoeuer before vexed or tormented it. The other euill and diſcommoditie that accompanieth this life, is the multitude and diuerſitie of diſeaſes, whereto we are ſubiect. We are troubled with feuers, chollickes, goutes, plureſies, ruines, fluxes of the bodie, apoplexies, the ſmall poxe, ſcurfes and ſcalles. And in a worde, there is neither countrey, eſtate, citie or towne, age nor part of mans body, which hath not his particular malladies, and ſeuerall diſeaſes. God knoweth what a number of Rheubarbs, gliſters, purgings, lettings of blood, ſweates, and ſundry other remedies we muſt take to preuent theſe forenamed diſeaſes, and the torment the poore bodie endureth in taking of ſo many receites: and the paines that the phiſitian and ſeruants take about ſicke perſons: the one in preſcribing of potions and preſeruatiues againſt their malladies, the other in watching and attending in the time of their ſickneſſe, dayly and hourely, at all times and ſeaſons. The feares, the cries, the ſorrowes and ſobbes wherewith their friends are in wonderfull

Of ſundry diſeaſes.

derfull manner vexed, if they be in any danger: and the great miſchiefes that often fall out in noble houſes by ſudden death. For the auoiding of all which miſeries, there is no way but death, which maketh an end of all, by laying our bodies in the earth, and preparing them in a readines to put on incorruption, and immortallitie, where neither the ayre, nor meates, nor drinkes, time, nor any thing whatſoeuer ſhall make them ſubiect to any more inconueniences.

Of warre.

Furthermore, wee liue here continually in broyles, in contentions and warres. There is no countrey nor kingdome, which is not toſſed and troubled with outragious ſtormes and tempeſtes: kinges againſt kinges, and nations againſt nations, cities againſt cities, and one againſt another, the *Guelph* againſt the *Gibelin*, and the *Swiſſer* againſt the *Almaine*, the *French* againſt the *Engliſh*, and the *Breton* againſt the *Portugall*. If there be but two ſeruants in a houſe, two maides, a catt and a dogge, there is euer ſome braules and brabblinges, ſtrifes and diſſentions. And if we would conſider withall the contentions among men about matters of profite, or the diuerſities of religions, and the continuall heart-burning, which Sathan, that olde murthere of mankinde, cauſeth to ariſe among men to make all the worlde in an vproare, and to make a generall confuſion of all things, the ambition, pride, and immoderate deſires of our fleſh, which doe continually blowe the coales and kindle the fire, that it can not goe out, we would ſay it were impoſſible that there ſhould be any peace here vpon the earth: neither in kingdomes by reaſon of the ambition of Princes: neither among cities becauſe of their ſtrife and emulation, nor among citizens by reaſon of their couetous mindes and greedie deſires: nor among ſeruants, by reaſon of their enuy, nor yet among the partes of a mans owne body, by reaſon the one halfe is fleſh and the other ſpirit. Is it not much better then, that men ſhould quickely die, then liue long in this worlde, conſidering that our liues are nothing but warres, ſtrifes, diſſentions, and debates, as wee haue alreadie prooued: and that on the contrarie, death bringeth with it ſo great reſt, peace, and quietneſſe? beſides all theſe, we are ſubiect to a thouſand temptations. The deuill is

Striſe.

Sectes.

on

Of the manifold temptations of Sathan, of the world & our flesh, of prosperitie and aduersitie.

on the one side forging and deuising of sundrie wyles to beguile vs, and framing of many engines and snares to entrap vs: and beeing very subtill and his crafts-master, he turneth his coate and transformeth himselfe into an angell of light, to the ende wee should not mistrust him, and that thereby hee might catch vs the more easily. On the other side is the world, wherein we are compelled to dwell, which sometime speaketh vs faire, and sometime threateneth vs, to trie and assay if either by feare or hope it may catch vs at aduantage; and therewithall is vnited and conioyned our flesh, which neuer leaueth vs, and which by flattering wordes, pleasant deuices, and manifold allurements doeth so charme and bewitch vs, that wee haue no power to denie any thing that it demaundeth of vs. And if it fortune that we be so harde hearted at any time as to denie her requestes, shee weepeth presently, and maketh such a pitifull complaint, that we are forced forthwith to alter our purpose. Furthermore, we haue friendes, honours, riches, pleasure and prosperitie on the one side, and enemies, dishonour, contempt, pouerty, and aduersitie on the other side, that deuise and practise all meanes possible to turne vs from the feare and obedience we owe vnto our God. And there is no difference betweene them, but that the one vseth mildnesse and gentlenesse, and the other rigour and seueritie. Seeing then that our liues are subiect to so many dangers, and, as it were, assailed on euery side, either by furious and cruell enemies, or else by dissembling and flattering friendes, who are worst of all, wee may and that with great reason conclude that death is farre better, which freeth vs from all daunger, not onely of ouercomming, but also of attempting and assailing.

4. Hee sheweth that the pleasures of this life are vaine, and therefore the feare we haue to loose them is meere vanitie.

Furthermore, wee liue here continually in maruelous discontentment: and (as *Salomon* saith) when we haue diligently considered whatsoeuer is vnder the Sunne, wee shall finde that all is vanitie and vexation of minde. I will passe ouer infinite occasions, which minister nothing but griefe and sorrowe speaking onely of that, which wee account as a pleasure and delight in this worlde. I woulde knowe of the ambitious, couetous,

couetous, and voluptuous ſort, if honours, riches, and pleaſures which they eſteeme ſo highly of, can be attained and poſſeſſed without great and exceſſiue care? we take exceeding comfort of our friends, but ſuch as haue had great experience, confeſſe that there is much ſorrowe mingled therewith. Children likewiſe doe miniſter occaſions of much ioy to their parents: but it falleth out oftentimes herein as it doeth in offices: that which is purchaſed with great care and coſtes vs very deere, is all loſt in a moment, before we haue enioyed it a yeere: yea perhappes before we haue them. And how ſhould it be poſſible, but that wee ſhould be vexed with other things, ſeeing that euen in thoſe that are very naturall and moſt agreeable vnto vs, we are oftentimes ſo highly diſpleaſed and diſcontented? For who is there that is not glutted in time with the beſt meate that can be prouided, or not wearied with the pureſt wine that is, with lying ſoft, with ſleeping long, with hearing of muſicke, with courting, with playing and ſporting, with hunting and hauking, or in whatſoeuer elſe we take pleaſure or delight: the liberall artes which doe ſo wonderfully delight vs, haue their fulneſſe and ſaciety with them, and are continually accompanied with ſome ſorowes. For (as *Salomon* ſaieth) where there is much wiſdome, there is alſo much care: and he which getteth knowledge, gaineth griefe. Vertue is not exempted, for hee which will liue godly in Chriſt Ieſus, muſt ſuffer perſecution. Behold here the pleaſures of this life: there is not one of them but is mingled with bitterneſſe, which quickely taketh away all the ſweetneſſe we finde, when we firſt taſte them.

Our friends.

Our children.

Nouriſhmēt

Paſtime.

Exerciſe both of body and minde.

Vertue is ſelfe.

But the pleaſures of death are farre otherwiſe, for they bring vs a perfit delight, and an aſſured contentation, with a maruelous ioy, and comfort to all our ſences. God ſhall wipe away all teares from their eyes, ſaith *Saint Iohn*, and there ſhall be no more death: neither ſorrowe, neither crying, neither ſhall there bee any more payne: for the firſt thinges are paſſed. And hee that ſate vpon the throne ſayde: Beholde, I will make all thinges newe. This may eaſily be vnderſtoode of ſuch, as will diligently conſider the ſtate of

5. On the cōtrarie the pleaſures which enſue of death, doe bring vs a perfite quieteneſſe. Apoc. 21. 4, 5.

of our firſt parents in their innocencie. For if ſo be that before their fall, they perceiued and felt a maruelous quietneſſe and tranquility of minde, and were free from all feare, diſtruſt, enuy, pride, and all other paſſions whatſoeuer that might diſquiet them: what ſhall we hope for in heauen, being clothed with the righteouſneſſe and purity of Chriſt Ieſus, and ſeeing God face to face euen as he is; hearing the ſweete and melodious ſongs of men and angels: taſting, or to ſpeake more truly, filling our ſelues with that moſt pleaſant fruite of life euerlaſting, and ſmelling the ſweete ſauours, which proceede from the garments of our ſpouſe: and that which is the very height and perfection of all our ioy, to lie continually in his lap and embrace him for euer and euer? ſhall not all this be ſufficient to perſwade vs, that not onely our ſorrowes, but alſo the remembrance of them are dead and buried with our bodies?

6. Aſſoone as we begin to loue God, the world preſently hateth vs: frō which hatred death deliuereth vs and bringeth vs to euerlaſting ioy and felicitie.

Moreouer, ſo long as we liue in this world, we are alwaies as ſtraungers and aliens. For after that the grace of God hath once regenerated vs, and that by the working of his holy ſpirit, we haue put off all olde faſhions, or (rather to vſe the phraſe of the Scripture) the olde man, to be clothed and apparelled with the newe, then preſently doe we begin to be hated and perſecuted of the worlde: our kinsfolkes and friendes beeing not only contented to forſake vs, but do alſo conſpire and complot with our enemies how to deſtroy vs. The brother, ſaieth Chriſt, ſhall deliuer the brother to death, and the father the ſonne, and the children ſhall riſe againſt their fathers and mothers, and ſhall cauſe them to be put to death: and ye ſhall be hated of all men for my names ſake. Behold the curteſie and entertainment that the faithfull are to looke for in this life. But if they be once dead, they are receiued & lodged in heauen, not as ſtrangers, but as citizens with the ſaints & ſeruants of God. They are like vnto yong ſchollers, who hauing ſpent their time diligently at their bookes, returne from the vniuerſities to their friends, and are welcomed home both of father & mother, brother and ſiſter, euery one preaſing forwarde with great deſire to kiſſe them, and to make the greateſt demonſtration of ioy and gladneſſe that may be, for their happie returne. In like

A ſimilitude

maner

manner, vvhen true Chriſtians depart out of this vvorlde, vvhere they are, as it vvere, at ſchoole, to returne to their fathers houſe, God himſelfe is the firſt that biddeth them vvelcome, & vvilleth them to enter into the ioy of their Lord and father. Ieſus Chriſt is the next vvhich taketh and leadeth them into the pallace of the King, and ſaith, *Come ye bleſſed of my Father, poſſeſſe the kingdome prepared for you from the beginning of the world.* Then come the Angels, vvho cary them like *Lazarus* into *Abrahams* boſome, to reioyce for euer vvith them, and vvith the other holy fathers. And in a vvord, vve may eaſily coniecture vvhat great ioy there is in heauen, at their entrance into ſuch bleſſedneſſe, ſeeing they reioyce at the conuerſion of euery ſinner here in earth: and both heauen and vvhatſoeuer is vnder the cope thereof, doe honour and reuerence them as the children and ſonnes of God.

7. The vnſpeakable ioy which the children of God haue after they be once dead, ſhould aboliſh all feare of death.

The Church may very fitly be compared vnto ſome great and noble princeſſe, who leauing her cuntry and acquaintance where ſhe hath long inhabited, and bene very much conuerſant, goeth to ſeeke the King her husband, who keepeth his Court in his owne kingdome a farre off, aſſoone as ſhe entreth within the territories and dominions of her lord, all the townes whereſoeuer ſhe paſſe, receiue her with eloquent orations, honourable and rich preſents, great and ſumptuous feaſts, and very ioyfull acclamations: and there is not ſo little or poore a village, but is very forward in making of ſome externall ſhevve of inward ioy and gladnes for her comming. In like maner, when as the children of God are after their death lifted vp into heauen, and that they haue laide away their mourning attire, which made them to be vnknowen and reputed as poore ſtraungers and pilgrimes ſo long as they liued here, then euery creature beginneth to honour them, and to bend and bow before them, by reaſon of that great alliance which they haue, and that honourable place vvhereto they haue attained: and in lue of that, that in this world they vvere made the vvonder & gazing ſtock of euery one, both of men & angels, & accounted fooles, vveake and vile, yea, and the very offcouring of all things, they beeing once exalted and lifted vp aboue the heauens, vvith their head *Chriſt Ieſus*, ſhalbe acknovvledged of all creatures, for kinges, lordes,

lords, and iudges of the whole world. Thoſe who haue deſpiſed and diſgraced them in this life, ſhalbe troubled with an horrible and dreadfull feare, when as they ſhall ſee them, contrary to their expectation, to be ſaued and deliuered: then ſhall they change their opinions, and ſigh for griefe of minde, & ſay within themſelues, theſe are they whom we ſometime had in deriſion, and in a parable of reproch. We fooles thought their liues madnes, & their ends without honor. How are they counted among the children of God, & their portions are among the ſaintes?

Wiſd. 5. 3.

We liue alſo here vnder the tyranie of the deuil, ſinne, death, and the world: for though we be franchiſed, & deliuered by the death of *Ieſus Chriſt*, yet notwithſtanding we do not fully enioy this libertie, neither are we ſo abſolutely deliuered frō the power of thoſe tirants afore named, but that they will be ſtill troubling and diſquieting vs, ſo long as we liue here below, within their kingdoms & dominions. But after that we be once departed from hence, then we haue no more cauſe to feare or to care for any thing, beeing aſſured, that we ſhall liue vnder the moſt mercifull, milde, gentle, pitifull, iuſt, & reaſonable gouernment that may be. All which being conſidered, I would faine knowe what reaſon we can alledge, why we ſhould feare death, or deſire to liue any lōger in this world. And which of theſe I pray you are the wiſeſt in their wiſhes and deſires, either *S. Paul*, *David*, & *Elias*, who deſired to die: or we who are ſo deſirous to liue? for if that which one of them ſaith be true, that it is beſt of all to be loſed, & to be with *Chriſt Ieſus*: it muſt follow of neceſſitie, that it is loſſe and detriment to the faithfull, & ſuch as are Gods children ſtill to liue in this worlde: and ſo it is out of doubt. For ſo the promiſes of God, which are ſo ample and exceeding great, could not be accompliſhed; we could not attaine the end of our hope, nor enioy the benefits of *Chriſt Ieſus*, and the inheritance which he hath purchaſed for vs by his death and paſſion, which is the effectuall meanes to bring vs to the ful fruition and poſſeſſion of all ioy and comfort whatſoeuer.

8. *Death deliuereth vs frō moſt horrible tyranny & placeth vs vnder the moſt happie gouernment that may be, and therefore we neede not feare it.*

Phil. 1. 23.

9. *Death deliuereth vs from infinite euils, & putteth vs in poſſeſſion of inſpeakable pleaſures.*

While we liue here, we are abſent from God, as *Saint Paul* ſpeaketh, for we walke by faith and not by ſight: and aſſoone as we are dead, we are abſent from the body, and preſent with God himſelfe: we are grieued, and we ſorow vnder the burthen

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of our ſinnes, temptations & miſeries, which ſo long as we are here, do as it were, ouerwhelm vs, & preſſe vs downe: & aſſoone as we are dead, we are deliuered & freed frō this ſo vnſpeakable a weight, & we become light and merry harted. We liue here in weeping & mourning all the daies of our liues: & aſſoone as we are dead, we reioice and ſing praiſes with a cherefull countenance vnto our God for euer & euer. We liue here to periſh in the wildernes, & to conuerſe among ſauadge and wild beaſts, in the midſt of a thouſand dangers, which do inuiron vs of all ſides: and we depart from hence to liue in paradiſe with our friendes in all ſecuritie and abundance: this life putteth vs into priſon, and death deliuereth vs from thence. While we liue here, we endure froſt and cold, ſtormes and tempeſts: and aſſoone as we are dead we preſently perceiue the pleaſant ſpring time, which bringeth vs more ioy & comfort, then all the other hard ſeaſons brought vs ſorrowe and vexation. We liue here like ſubiects, and by death we are made kings. We liue here with barbarous, cruell, malicious, proud, couetous, and contentious infidels, which do exceedingly offend vs, and we are wonderfully offenſiue vnto them: and whenſoeuer we die, we are aſſured to be in the companie of holy, iuſt, pitifull, milde, merciful, and peaceable ſoules, which are cleane and pure in heart, to whome wee doe great pleaſure, and of whome wee receiue infinite ioy, comfort, and commodity. We are mortall ſo long as we are in the world, and we liue in continuall dread and feare of death: but wee are no ſooner out of this world, but we are immortall, and aſſured of euerlaſting life.

If all this be true, is it not a verie ſtrange thing, that wee can not be brought to beleeue it: or if we doe beleeue it, wee are ſo ſlenderly perſwaded of the truth, that it is not ſufficient to take from vs the feare of this death, which is ſo happie and bleſſed a thing, nor the ſorrow for this life, which breedeth in vs ſuch immeaſurable ſorrowe and torment? And it is maruelous to conſider, that wee deſire ſo earneſtly to liue at eaſe, and without care: and yet wee ſeeke by all meanes poſſible to auoide death, which is the onely way to accompliſh our deſires. Such as are merily diſpoſed and pleaſant cōpanions, will often ſay, that God fauoureth a man when as he taketh

10. *The feare of death proceedeth of infidelitie, & therefore is ought to be reiected.*

taketh away his wife, especially if she be euill and of bad condition. Which if it be true, I may safely say, that God bestoweth a maruelous grace vpon vs, and doeth vs the greatest pleasure that is, when as by death hee deliuereth vs from our flesh, which is the most treacherous and disloyall wife that can be: and which doth so torment the poore minde, with whom shee is maried, that she vexeth and disquieteth her silly husband with the greatest and most intollerable griefe that may be.

He entreth into the consideration of violēt deaths and sheweth the remedies against the feare of thē.

But some man may answere and say, though for the reasons alreadie alledged the naturall death may seeme to be tollerable, yet such deathes as are violent and sudden, as those are which the martyrs, and malefactours endure, are most horrible and fearfull. As concerning those punishments which are inflicted by the magistrate for the maintenance of peace and quietnesse in the common-wealth, and the preseruation of a well ordered state and gouernment, we may auoide them if we will, and it is our fault if we haue any cause to feare them. For as *Saint Paul* saith, Princes are not to be feared for good workes, but for euil. Wilt thou then be without feare of the power? do well, so shalt thou haue praise of the same. For hee is the minister of God for thy wealth: but if thou doe euill, feare: for he beareth not the sword for naught. For he is the minister of God to take vengeance on him that doth euill. It is very apparant then, that if we will liue orderly and obediently vnder our kings and princes, and be contented to be ruled by their lawes, we may easily be freed from that feare which thieues, pyrats, murtherers, and such like malefactours haue of iustice and good orders.

1. Against punishments ordained by cōmon lawes.

Rom. 13. 3.

2. Remedies against the feare of martyrdome.

As concerning martyrdome, we ought not onely not to be afraid of it, but also earnestly to desire it, whensoeuer it shall please God to bestowe vpon vs such great grace and fauour, as to appoint vs so honourable a death, as to suffer for the testimony and confession of the truth. *Saint Paul* writing to the *Philippians* saith, that vnto them it was giuen for Christ, that not onely they should beleeue in him, but also that they should suffer for his sake: To declare vnto them, and likewise to vs, that the greatest grace and fauour that we can receiue in this world, is, that after we haue once beleeued in him for our saluation, we should die for his glorie. The Apostles (as *Saint Luke* reporteth) when as they had

1. First it is honourable.

Chap. 1. 29.

Act. 5. 41.

had bene beaten and ſcourged, departed from the Councell, and reioyced, that they had bene accounted worthie to ſuffer rebuke for the name of *Chriſt Ieſus*. And *S. Paul* ſaith, God forbid that I ſhould reioyce, but in the croſſe of our Lord *Ieſus Chriſt*, whereby the world is crucified vnto me, and I vnto the worlde. Gal. 6. 14.

The *Eccleſiaſticall* ſtorie maketh mention of a certaine woman, who vnderſtanding that the Emperors liuetenant had made proclamation in the citie of *Edeſſa*, that all the Chriſtians ſhoulde meet at a place appointed; reſolved with her ſelfe to be there among them alſo: though that ſhe was certenly enformed that they ſhould be all killed and ſpoyled. The day prefixed for this bloody execution being come, as ſhe haſtened to the place of the aſſemblie with her little childe in her armes, meeting with the Liuetenant by the way, who demanded of her whither ſhe went ſo faſt, and whether ſhe knewe that all thoſe that were there ſhould be ſlaine or no? yes truely that I do, (quoth ſhe) and that maketh me make ſuch haſte, to the ende that I may be one of the firſt that ſhall die. *Socrat. booke 4. chap. 14.*

Euſebius reporteth that *Origen* being a little child, and vnderſtanding that his father, who was in priſon for the profeſſion of *Chriſt Ieſus*, was ſomewhat hindred from going on chereſully in that courſe he had begun, for the loue he bare him & his mother, wrote a letter vnto him, wherin he did humbly beſeech him, that he would not feare to goe on forward in his profeſſion, and not deſiſt for any affection hee bare vnto him or his mother, but that hee ſhould continue vnto the ende. For as touching themſelves, they were perſwaded there could be no greater happines, then to die for the honour of him, who had ſuffered for their ſalvation. Yea, and *Origen* him ſelfe the ſame day that his father dyed, would needes haue bene at the place of execution, to haue bene martyred with him; had not his mother hidde away his clothes in the night, that thereby ſhee might the better keepe him within doores all the day following. And he further reporteth, that all the Chriſtians of his time were as deſirous of *Martyrdome*, as the worldlings were of their pleaſures and delightes. And whenſoeuer they were required to give an account of their faith, or to dye for their profeſſion, they ſtrived and contended *In his ſixt booke of his hiſtories, chap. 2.*

as much or more, who ſhould be in the firſt rankes, as it were, as our ſouldiers doe, when as there is any battell or ſet fight appointed. *Nicephorus* maketh mention of a good olde father named *Macarius*, who being in priſon for the trueth, and loaden with ſtrong boltes vpon his legges, and manacles about his handes, (as it is alwayes the manner to handle theeves and murtherers more mildely then the members of *Chriſt Ieſus*) and by reaſon of his long impriſonment and vnmercifull vſage, being almoſt quite conſumed and readie to give over the Ghoſt, ſome of his friendes that came to viſite him, demaunded of him if he would have his boultes taken off after he was dead: to whome he anſwered, that he woulde in no wiſe they ſhoulde doe ſo; for that thoſe were the ornamentes he deſired to be buried in. *Saint Baſil* alſo hath written a verie memorable and worthie ſtorie, which I will briefely recite. A certaine tyrant, who was at that preſent governour of Cappadocia, to proove whether he coulde make the Chriſtians abjure their religion or not, commaunded that they ſhoulde bee ſet ſtarke-naked in a verie extreeme colde night, in the middeſt of the market place of *Ceſarea*, and a great fyre to bee made within ſome hundred paces of them, whereat it ſhoulde bee lawfull for ſuch to warme them, as woulde renounce their faith and forſake Chriſt Ieſus: notwithſtanding every one of them did valiantly and conſtantly endure all the tormentes of this newe deviſed puniſhment, except one, who beeing more delicate and tender then his fellowes, went to warme him at the fire thereby to ſave his life: which when the executioner perceived, being in a marveilous rage, and admiring the conſtancie of the others, ranne incontinently and tooke the place of this naked and poore *Apoſtata*, crying out that hee was become a Chriſtian, and humbly thanked God that hee had vouchſafed to allow him a place among his witneſſes. By theſe & ſundry other examples we may eaſely geſſe, in what eſtimation Martyrdome was among thoſe of olde time. It is not then to be feared but to be deſired, and wee may account our ſelves moſt happie, if it pleaſe God to call vs vnto it.

In his Eccleſiaſticall hiſtorie.

In his homily of the 40. Martyrs.

But ſome will ſay, will not *Chriſt Ieſus* haue vs take heede of men? Doe not the Scripture teach vs to this ende, that they

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are Wolves, Lyons, Bulles, Serpentes, and madde dogges? that their throate is an open ſepulchre? that deceite is in their tongues? that the poyſon of Aſpes is vnder their lippes? that their mouthes are full of curſing? that their feete are ſwift to ſhedde blood? that they have not knowen the way of peace? that the feare of God is not before their eyes? and many ſuch like ſpeeches vttered by the Spirite of God, to forewarne vs of their malice and crueltie, to the ende we ſhoulde avoyd them. Whereto I agree and I muſt needes confeſſe, that there is nothing in this worlde (the devill excepted) that is more treacherous, malitious or daungerous, then men. But the better to comforte vs againſt their malice, wee muſt conſider on the other ſide their infirmities and weakeneſſe, and that they haue no ſuch power to execute their wicked purpoſes, as they haue will and deſire to deviſe and effect them. The Prophet *Eſay*, the better to ſhewe their frailetie, and that wee haue no cauſe (all thinges beeing conſidered) either to feare or truſt them: ſayth, Ceaſe you from the man, whoſe breath is in his noſtrels: for wherein is hee to bee eſteemed? There is nothing more certen, then that which the Prophete ſpeaketh in this place, touching the lives of the braveſt and gallanteſt men in the earth, who are ſo fraile, that if their breath bee ſtopped but a quarter of an houre, they are ſtifeled and ſtrangled foorthwith: and notwithſtanding, like ſuperbious and proude tyrantes, they never enter into the conſideration hereof, that thereby they may abate their pride and plucke downe their ſtomacks: neither do we conſider of it as we ſhould doe; if we did, it would be a very effectuall meanes to moderate that feare, which we haue by reaſon of their threats and menacing ſpeeches. If a Captaine or ſouldier that marcheth in the field, ſhould be afraid of every cracke, or of the ſmoke of every chimney, or of the pricks of every buſh, or of the bees that are gathering hony among the ſweet & pleaſant flowers, the clattering of the armour or weapons, the ſhaking of the ſwords and neighing of horſes, ſhould he be accounted couragious & valiant? no ſurely, neither yet ſhal we be reputed hardy, if we tremble ſo exceedingly at the grim coũtenances & braving ſpeeches of cruell tyrants? For what are they, but as we haue before deſcribed them? *David* compareth thẽ to duſt, to powder,

2. Tyrants haue no power of themſelves, conſidering their infirmities declared by many places of Scripture.

Eſay 2.22.

Pſal. 1.2.37. 118.129.

to ſtubble, to ſmoke, to thornes, and an earthen pot. What ſhall wee ſay then of all the counſels, enterpriſes, complots, and conſpiracies, which tyrants and their complices deviſe againſt *Chriſt Ieſus*, his trueth, his Church, and all his members: all are follyes and vanities, as *David* ſheweth in the beginning of the 2. Pſalm. We may then well perceive hereby, that there is no ſuch reaſon why we ſhould feare their perſecutions, or any thing elſe that man, which is a worme of the earth, can deviſe for the extirpation of Gods trueth and religion.

3. The conſideration of the power of God, ought to aboliſh the feare of perſecutions.

Now as all their furie and madneſſe ought not to aſtoniſh vs, conſidering the ſmall power and abilitie they haue to hurt vs, if it be not given them from above: So likewiſe this is a very ſtrong and forceable argument to comforte vs, that wee are protected and environed on all ſides with the favour and power of the Almightie God, who is able to defende and keepe vs from all perill and daunger whatſoever. And this was all the reaſon that hee alleadged vnto the Prophete *Ieremie*, when as hee ſent him vnto the Kinges of *Iuda*, and vnto the Princes and high Prieſtes, to denounce vnto them the judgementes of God, and the miſeries that were prepared for them. Bee not afrayde of their faces, for I am with thee to deliver thee, ſaith the Lorde. And in another place. Girde vp thy loynes and ſtande vp, to the ende thou mayeſt tell them all the thinges that I commaund thee. Be not afrayde of them, leſt peradventure I caſt thee downe before them. Beholde, I have made thee this daye as a defenſed Citie, as a piller of yron, and a wall of braſſe vpon the earth againſt the Kinges of Iuda, and the Princes thereof, againſt the high Prieſtes, and all the people of the earth. They ſhall fight againſt thee, but they ſhall not overcome thee: for *I* will bee with thee to deliver thee, ſaith the Lord. He was alſo the buckler and the fortreſſe of *David* in all his trouble. And he that will knowe in what ſecuritie he accounted him ſelfe, being in the protection of the Almightie, let him reade the 3. 23. 46. 91. 121. 125. Pſalmes. and likewiſe the 18. Pſalme, wherein after he had magnified and extolled the power and puiſſance of God, that had defended him from all his enemies: In the ende hee concludeth in this manner. Let the Lord live, and bleſſed be my ſtrength, and the God

Ierem. 1. 8.

of

of my ſalvation be exalted. It is God that giveth me power to avenge me, and ſubdueth the people vnder me. O my deliverer from mine enemies: even thou haſt ſet me vp from them that roſe againſt me: thou haſt delivered me from the cruell man. Therefore will I praiſe thee, O Lord, among the nations, and will ſing vnto thy name. Great deliverance giveth he vnto his King, and ſheweth mercie vnto his anointed, even to *David* and to his ſeed for ever. Is it poſſible to make a more goodly deſcription then this, as wel of the power and might, wherewith God preſerveth his children from temptation, and the care hee hath to keepe them in all their perils and daungers; as alſo of his favour and loue, which maketh him to deſtroy and overthrowe all their enemies? Having then the worde and promiſes of our God, having faith and an aſſured confidence in his grace and favour, having his holy Spirite, his preſence, his might, his power, and in a worde, the Angels to attende on vs, yea and all the powers of heaven, as the children of Iſrael had, to garde vs, and to fight for vs againſt the *Canaanites*, and as *Theodoſius* had in that cruell and bloodie warre againſt the Tyrant *Maximus*: Shall we be afraide of any earthly creature, being thus armed at all pointes, and being covered all over with ſuch complete harneſſe?

Furthermore if we be armed with patience which is the beſt defence, and (as it were) the peculiar weapon of Chriſtians, wee neede not doubt but wee ſhall bee invincible, if wee will plucke vp good heartes and ſeeke to defende our ſelves: and wee ſhall be ſure to conquere our enemies, if wee will endeavour once to aſſayle them. The weapons of our warre, as *Saint Paul* ſaith, are not carnall, but mightie through God to caſt downe every ſtrong holde: wherewith wee overthrowe imaginations, and every thing that is exalted againſt the knowledge of God, and bringing every thought into captivitie vnder the obedience of *Chriſt*. And this is that which *Daniel* foretolde, ſpeaking vnto *Nebuchadnezzar* of the kingdome of the Sonne of God, which ſhoulde ſuccede the foure Monarchies, whereof hee had made mention before. In the dayes of theſe Kinges (ſaith hee) ſhall the God of heaven ſet vp a kingdome, which ſhal never be deſtroyed: and this king-

4. *Patience and conſtancie ſurmounteth the feare of perſecutions.*

2. Cor. 10. 4.

Dan. 2. 44.

dome ſhall not be giuen to another people: but it ſhall breake and deſtroy all theſe kingdomes, and it ſhall ſtand for euer. *Chriſt Ieſus* ſeeing the Scribes and Phariſes ſo malitiouſly bent againſt
Matt. 25. 42. him and againſt his diſciples, and that they had conſpired and ſworne his death; ſaid vnto them, Haue you not read, that the ſtone which the builders refuſed, is become the head of the corner? This is the Lordes doing, and it is marveilous in our eyes. Therefore I ſay vnto you, that the kingdome of God ſhall be taken from you, and given to a people that ſhall bring foorth the fruites thereof. And whoſoeuer ſhall fall on this ſtone, he ſhalbe broken: but on whom ſoever it ſhal fal, it wil grind him to powder. In which wordes he doeth admoniſh them, that all their enterpriſes were in vaine, and that in the ende they ſhould turne to their owne ſhame and confuſion: as it hath alwayes happened vnto Tyrants, who have perſecuted *Chriſt Ieſus* and his Church. What gained *Pharao* in oppoſing him ſelfe againſt *Moyſes*, and indeavouring to keepe the children of Iſrael ſtill in captivitie and ſlaverie, contrarie to the wil and ordinance of God who purpoſed to deliver them: Or the *Canaanites* and the other ſeven nations againſt *Ioſua* & the whole armie of Iſrael: Or *Saul* againſt *David*, though he omitted nothing that could any wayes be deviſed to take him and kill him, and that this poore man had nothing to defende him, nor any place to hide him in, neither in woods nor mountaines, or any other place to flie vnto; notwithſtanding becauſe God was his ayde, and that he was ſhielded by his favor and protection; his enemy, who continually hated him and perſecuted him from place to place with extreme furie and rage, coulde never hurt or endammage him by any manner of wayes? Wherein did *Achab* and *Iezabel* prevaile againſt *Elias*: or the Kinges of *Iſrael* and of *Syria* againſt *Eliſha*: or *Herode* and the high Prieſtes againſt the *Apoſtles*: or *Conſtance* the Emperour againſt *Athanaſius*? all which were as little flyes or gnattes in compariſon of Elephantes, and yet notwithſtanding they ever had the victorie. And it hath alwayes bene founde verie true, that in all the Church-warres and conflictes, the faith of th righteous hath alwayes bene of more force, then the ſworde of the vngodly: and with their patience they haue continually overthrowen the furie and rage of their enemies.

The firſt & ſecond booke of the Kings. The Actes of the Apoſtles.

mies. It was commonly sayde sometime, that the *Lacedemonians* ruled all *Greece* with a white wande: which may bee more fittely sayde of the Church of God. For although even from the beginning of the worlde, it hath not onely wrestled against flesh and blood; but also (as *Saint Paul* saith) against principalities, against powers, and against the worldly governours, the Princes of the darkenesse of this worlde, against spirituall wickednesses, which are in the high places: and for the defence of themselves, and the avoyding of all their malicious attemptes, they had nothing but their trust and confidence in God, which their enemies scorned and contemned. And yet haue they continually so valiantly behaved themselves, that they could never be overthrown, but haue in the end remained conquerers: verifying that which the same Apostle saith, that the foolishnes of God is wiser then men; and the weakneſse of God is stronger then men.

Ephes. 6. 12.

1. Cor. 1. 25.

But what can there be imagined, that should so terrifie and scare vs in the time of persecution? Is it the number or power of our enemies that doeth so daunt and astonish vs? There is a most excellent storie for this purpose in the second booke of the Kinges, whereas it is saide, that *Eleſha* being in *Dothan* with his servant, the King of *Syria* sent thither horses and charets, and a mightie hoste to compasse the Citie and to take him; and when the servant of the man of God arose early in the morning to go out, he espyed a great armie which compassed the Citie, and he was wonderfully afraide, and said vnto the Prophet, Alas, my master, how shall we doe? And he answered, Feare not, for they that be with vs are more then they that be with them. Then *Elisha* prayed, & said, Lord, I beseech thee, open his eies that he may see. And the Lord opened the eyes of the servant, & he looked, & behold, the mountaine was full of horses & charets of fire round about *Elisha*. It is not then the multitude of enemies that shoulde make vs afraide, seeing as it appeareth by this historie, we have many more friendes to succour and defend vs, then enemies to hurt vs? neither neede we to feare their power and might, vnlesse we will confesse that the devill and men are stronger to hurt vs, then God and his Angels are to deliver vs.

5. *Neither the nomber nor the power of persecuters should make vs afraid of their persecutions.* Chap. 6.

We are afraid lest they should hurt vs, & yet we know they can not do any harme to our shepe, or oxen, or any thing else that we

6. The want of abilitie & power in our enemies to doe harme, ought to diminish our feare.

haue, vnleſſe it pleaſeth God to ſuffer them and to give them licence. We are afraide leaſt they ſhould take away our lives, and yet we knowe, that they can not ſo much as plucke one hayre from our heades, but by the permiſſion and ſufferance of him, who hath taken a iuſt reckoning of them. We feare leaſt they ſhoulde caſt vs downe headlong, and cleane deſtroy vs: and yet they can not doe ſo much as touch vs, which is a verie ſmall matter, nor make vs ſo much as trippe againſt a ſtone to ſtumble or fall. O howe ſlenderly wee conſider the eſtate and condition of thoſe, with whom we have to do. For if we would adviſedly ponder how feeble and weake they are, yea and ſo fraile, that God is able to overthrow them with a fillippe of his finger: or ſeeing that they are mortall, they are not the lordes, but the ſervants and ſlaves of death, ouer which they haue no more power then they have ouer their owne lives, we would never be afraid leaſt they ſhould hurt vs, for that we would be aſſuredly perſwaded, that if they went about to doe vs any harme, the miſchiefe they intende, would light vpon their owne pates. For if at ſuch time as we are ſo timerous, we would remember that we are the children of God, and vnder his protection, that we are of the ſheepefold of *Chriſt Ieſus*, & that we can not be taken out of his hands, being defended and guarded with infinite legions of Angels, which are readie to fight for vs, and keepe vs whereſoever wee are, or whitherſoever we go: that we are Kinges and Prieſts, and as holy and ſanctified thinges vnto God, which other creatures can not touch without ſacriledge and incurring his wrathfull diſpleaſure: as alſo that we haue his worde, that we ſhall never periſh, and that our reines (as *S. Paul* ſpeaketh) are girded with veritie, and armed with the breſtplate of righteouſneſſe: that wee haue the ſhield of faith, the helmet of ſalvation, and the ſworde of the ſpirite, which are armours of farre better proofe then ever were thoſe of *Achilles*; If I ſay wee woulde remember all theſe, as often as our enemies doe threaten to hurte vs, were it not a ſhame for vs, and ſhall wee not condemne our ſelves for ſtarke cowardes, if being thus provided, and having ſuch advantage over them, wee will notwithſtanding runne away, and that in the ſight of our Captaine, who is continually in the forefront, and in the hotteſt of the skirmiſh,

Epheſ. 6. 14.

encouraging

encouraging vs to ſtrike valiantly, both by his wordes and example; and is the beholder not onely of his faithfull ſeruants, which fight couragiouſlie, to remunerate and rewarde them for their noble valour, but alſo of ſuch as are faint-hearted and white liuered ſouldiours, for to caſſe them and put them foorth of his bandes.

Though we haue no other aide, but the word of God, is it not ſufficient to defend vs againſt all violence and inuaſion what ſo euer? I would faine know, if the deuill, man, and all other creatures what ſo euer, had conſpired to ouerthrowe the heauens, and to plucke vp, as it were, the earth by the roots; whether they were able to bring it to paſſe, or no? The time which weareth and conſumeth all things, neither yet the continuall vſe, nor the motion which is the moſt quicke and violent, that can be imagined, could euer hurt or impaire them, for the ſpace of 5590. yeeres: euer ſince which time they haue beene created. Neither are they any one iotte altered from their firſt forme and faſhion, which God hath giuen them. And yet notwithſtanding there is nothing that doth preſerue and keepe them, but onely his word, by vertue of which, they were created in the beginning. Hauing then this ſacred and deuine word, which is more durable then the heauens, and hauing it not onely with vs, but alſo in vs, and in our hearts (as *S. Iohn* ſaith) by faith and truſt which wee repoſe in him: what cauſe haue we to feare any daunger, though men rage and ſtorme neuer ſo much againſt *Chriſt Ieſus* and his members?

7. The word of God is our ſtrength, why are wee then afraid?

1. Epiſt. chap. 5. 4.

But this is not all. For beſides the word of God, as wee haue all readie ſaide, wee haue alſo faith and prayers, which are of no ſmall force againſt the malicious deſeignes of our enemies. The *Amalekites* were ouercome of *Moyſes* by this meanes: and ſo likewiſe *Goliah* of *Dauid*: the *Midianites* of *Gedeon*: the *Philiſtims* of *Ionathan*: and the *Aſſyrians* of *Ezechias*. And what force is there that is able to reſiſt faith and prayer? By faith the children of *Iſrael* paſſed through the redde ſea, and the riuer of *Iorden*, and the waters fled backe, as though they had beene afraide, and the mountaines ſhaked and trembled at their comming. By faith the walls of *Ierico* fell downe, after that they had beene compaſſed ſeuen daies; and in a moment were quite raſed

8. Faith and prayer ſufficient to reſiſt this feare. Notable exãples alledged for proofes. See Exod. Ioſ. Iudg. King. *and eſpecially the* 11. chap. *to the* Hebr.

ſed at the blowing of the trumpets, which had as great force at that preſent, as all the double cannons in the world can haue. By faith the children of God haue ſubdued kingdoms, wrought righteouſnes, obtained the promiſes, ſtopped the mouthes of lyons, quenched the violence of fire, eſcaped the edge of the ſword, of weake were made ſtrong, waxed valiant in battell, turned to flight the armies of the aliants, the women receiued their dead raiſed to life: other alſo were racked, and would not be deliuered, that they might receiue a better reſurrection. Wee may ſee by theſe examples, the great force of faith, and of the prayers of the children of God, when ſo euer they are in any neceſſitie. For being armed with ſuch weapons, they are not onely able to fight againſt men, but euen againſt death it ſelfe. Why then are we afraid of euery blaſt that commeth from their mouthes, and ſo aſtoniſhed, as though the thunder it ſelfe were readie to fall vpon our heads?

9. Our liues are in the hãds of God, who will preſerue them in deſpight of al tyrants, and that oftentimes with their owne deſtruction.

And why doe we not remember, that not onely the haires of our heads are nombred, but alſo our daies and yeers, yea, and the minits of our liues are counted: and that ſo exactly, that as wee can not adde one iotte to the prolonging of our time, ſo can not the cruelleſt tyrant that is, cut off any thing to make it any whit the ſhorter? And euen as wee ſee in the ſeaſons of the yeere, that from the beginning vnto the ending, they are appointed of God; and that in ſuch ſorte, that all the men in the worlde, though they ſhould employ all their whole force, counſels, and indeauours to the contrarie, were not able to alter them: In like manner may we be aſſured, that our liues are ſo limited and bounded by God, that neither King nor Prince, power, nor potentate, can any manner of waies ſhorten or prolong them: yea and that which may wonderfully comfort vs, ſo often as wee remember it, that GOD doeth oftentimes prolong our daies by the meanes of wicked tyrants, which would cut them off. And this may notablie appeare in the example of *Moyſes*, who, beeing caſt out among the men children of *Iſrael*, by the commaundement of *Pharaoh*; was ſaued by his daughter, and brought vp by her to ſucceede him in the kingdome of *Egipt*. What plainer and more euident de-

1. Moyſes.

demonſtration can wee haue of the prouidence of God; and that the hearts of Princes are in his handes, and that hee can mollefie or harden them, turne them and bende them which waie ſo euer it pleaſeth him? *Nebuchadnezzar*, who in the beginning was ſo furious and ſo raging againſt the three young men, of whome *Daniel* maketh mention, that all his tormentours and executioners could not make a fire hoate enough, and to his liking for to burne them: neither yet were quicke and readie enough to caſt them into the hoate burning furnace, was the firſt that ſpake of their deliuerance, and that humbled him ſelfe before the LORDE to praiſe him, and to acknowledge his power and might, which a little before hee had ſo arrogantly diſdained and blaſphemed. And this was the occaſion that theſe young men became more famous, and were brought vnto the knowledge and acquaintance of the King, who afterwardes aduaunced them in the kingdome of *Babylon*, contrarie to the expectation of their enemies, and ſuch as had accuſed them before with purpoſe to deſtroie them. The like happened to *Daniel* in the raigne of King *Darius*. For the euill that his aduerſaries entended againſt him, in the ende fell vpon their owne heades; and all the complots and proiects they had laide and deuiſed, ſerued to no other ende, but to make this ſeruant of GOD better knowne, and his vertue and conſtancie to be the more honoured and reuerenced, bringing him into the grace and fauour of the King, to make him in farre greater reputation, then euer hee was in *Babylon*. Men may then haue malicious mindes, and they may, as they daylie doe, threaten the Church: ſeeing they haue no power to execute their tyrannie, vnleſſe it pleaſeth GOD to giue them leaue, and that the effect of all their counſels doth depend of his deuine prouidence, which guideth and ruleth all to the profit and commoditie of his children, wee haue no greater occaſion to feare them, then wee haue to hope and expect for ſome good at their hands. The confidence which we repoſe in them is alwaies vaine, for that they neither can nor will doe any good. And the feare wee haue of them is very fooliſh, for that they

2. *The three young men.*

3. *Daniel.*

they cannot hurt vs, what will and desire so euer they haue thereto.

10. *We must needs condēne our selues of cowardelines, seing so many reasons and examples will not encourage vs.*

We beleeue and confesse al this, when so euer we here it spoken of. And oftentimes while wee haue these considerations in our hearts, we imagine that though all the world should assaile vs, yet we would be invincible. And for all this, as soone as wee heare any noise or bruit, though it be a false alarme, our courage presently faileth vs. We are like vnto the hare, whom, as the tale goeth, the foxe reproouing on a certaine time for his great cowardise, saying, that considering he had such harnesse, such strength, and agilitie of bodie, hee might fight with the fiercest and cruellest beasts of the world; and therefore his friendes wondered that he should be so fearefull and timerous, running away at the barking of euery little dogge: whereto the hare answered, that hee could not denie but that which hee spake was true, and that oftentimes, when he considered so much with him selfe, hee was fullie resolued to fight with the dogges, and resolutely to withstād thē: but yet he had found by experience, that his heart would not serue him: for as soone as he heard the houds in the woods, he presently forgat all his strength, and remembred nothing but running away. This may be excusable in a hare, which is but a poore beast: but in a Christian, who ought alwaies to remember the worde of God, who should meditate day and night in his lawe, and haue it continually before his eyes: and furthermore who hath the Holy Ghost as a sealed writing, which doth continually suggerate and teach him what so euer is necessarie to comfort him: it is a marueilous shame and infamie to be so fearefull without cause, and to forget that helpe and strength in his need, which is most auaileable against all power and puissance what soeuer.

11. *The feare of the iudgements of God vpon whose faithfull promise we ought to leane, should chase away all feare of the rage of our enemies.*

But I pray you, let vs consider our follie yet a litle more. What is it that we are afraid of? that mortall men, who haue no power of them selues, should beat vs and whippe vs for speaking and defending the truth; and in the meane while, we neuer remember, that for concealing and dissembling of it, God threatneth to kill vs, who hath power and abilitie to cast both bodie and soule into hell. If I should aske this question, whether the King or some pettie gentleman were most to be feared, euery man could

answer

anſwer me very readily. But demanding the ſame thing, as touching God and man, euery one is whiſt, and ſaith not a worde. O Lord, how ſottiſh we are! Doe we not know what to loue, or what to hate? what to followe, or what to flie? what to hope for, or what to feare? Let vs further conſider what iniurie we offer vnto God; which is farre greater then that which ſhould be offered vnto a captaine, who hath the keeping of ſome frontiere towne, of whoſe fidelitie we doubt not, neither that he will deliuer it to the enemie. For if we would doubt of the truth of any ſuch man, there were alwaies ſufficient reaſon why we might doe ſo, conſidering that naturally wee are not onely lyers, treacherous, variable, and inconſtant, but alſo couetous: and therefore ſubiect to be eaſily corrupted. Which can not poſſibly agree with the nature of our God. Whereupon it followeth, that they blaſpheme him, and offer him vnſpeakeable iniurie, that will call his trueth into queſtion, fearing leaſt he ſhould breake his worde, or that contrarie to his promiſe, hee would deliuer his children into the hands of their enemies.

12. Seeing we muſt needes die, martyrdome is moſt honourable, and nothing more glorious then to die in the time of perſecution.

But ſome will anſwer, and ſay, doe we not knowe that Chriſtians haue beene baniſhed, impriſoned, whipped, and ſcourged, and the moſt of them moſt cruelly executed? Which I confeſſe to be true, and that it is appointed by the ordinance of God, that before we can be glorified with *Chriſt Ieſus*, we muſt ſuffer in the world with him. But what? In flying of perſecution, doe we auoid death, or if we doe flie from death, doth it not followe vs? and if it doth hunt after vs, can we hide our ſelues ſo cunningly, that it ſhall not finde vs? If then we muſt needes die; is it not much better that wee ſhould ende our lines honourably in the warres, then cowardly in our beddes? Let vs conſider a little the great loue that God ſheweth vs. If he would he might make vs die as diſhonourably, as thoſe, that were drowned in the vniuerſall flood, or conſume vs, as he did the *Sodomites*, or cauſe the earth to ſwallow vs vp, as it did *Corah*, *Dathan*, and *Abiram*, or make lice to eate vs, as he did *Herod*: he might iuſtly doe it, and our ſinnes haue infinitly deſerued it. But hauing reſpect vnto his onely mercie, according vnto his wonted manner, as hee hath couered the loathſomnes of our ſinnes, with the righteouſneſſe of his Sonne *Chriſt*: ſo likewiſe hath hee vouchſafed to hide the

the indignitie and ſhame of our deſerued death, cauſing it to be written vpon our tombs, and in the hiſtories, that we are ſlaine for his worde, and for the witneſſe of *Chriſt Ieſus*, which is ſuch an honour, as all the ſufferings in the worlde doe not deſerue.

13. *The excellencie of the truth of God and dignitie of his Church is ſuch, as wee ought to defend them, euen with the loſſe of our liues.*

S. Auguſtine comparing in one of his epiſtles, Chriſtian veritie to *Helein*, ſaith one thing that is well worthie to be often remembred, and that is; that the one of them is farre more beautifull, then the other. And if then there were a hundred thouſand *Greekes*, that expoſed them ſelues to all daungers, in defence of the honour and beautie of *Helein*: What ſhall Chriſtians doe for the eternall worde of God, vpon the confeſſion and knowledge whereof, their life and happines doeth wholly depende? Moreouer it hath beene alwaies eſteemed and commended for a very honourable thing, in all magnanimious mindes, to die for their countries: howe precious then is the death which wee ſuffer for the building of the Church of God: and howe profitable vnto vs is that blood, which we ſpill to water the roores thereof, to the ende that the young plants and nurſeries which are there, may fructifie and growe the better?

4. *The great rewarde wee haue of God for a ſmall gift.*

But doe we giue our liues for nothing? Truely we haue great occaſion to pray heartely that we may exchaunge this worne and torne life, for an immortalitie, which is made of ſuch durable and excellent ſtuffe, that ſhall neuer be conſumed nor worne out. Doe wee looſe much, if wee leaue an olde and ſtinking priſon (for what elſe are theſe earthly bodies) to gaine an euerlaſting habitation in the heauens? If wee ſhould not excuſe this exchange with the magnificence and exceeding bountie of our God, hee might be thought to be but an euill husbande, to giue away ſo much, and receiue ſo little? Wee haue nothing then to ſay for our ſelues, why we ſhould not (following the example of *Saint Paul*) runne with patience the race that is ſet before vs, looking vnto *Ieſus* the author and finiſher of our faith, who for the ioye that was ſet before him, endured the croſſe, and deſpiſed not the ſhame, and is ſet at the right hande of the throne of God. Let vs reſiſt the deuill, as *Saint Iames* ſaith,

Hebr. 12. 2.

Iam. 4. 7.

ſaith, and hee will flie from vs. For he is of the nature of the crocodile, that is very fierce in purſuing of ſuch as runne from him, and a ſtarke cowarde to thoſe that purſue him.

If men of warre be in any ſtrong and well defenced cities, they ſcorne and mocke thoſe that come to beſiege them: what ſhall wee doe then beeing in Ieruſalem, that is to ſay, the Church, which is the beſt walled, the beſt prouided, and the moſt carefully garded of all others? for he that keepeth it, ſleepeth neither day nor night. If of olde time thoſe ſouldiours that were vnder the leading of *Alcibiades*, were accounted inuincible; what ſhall wee thinke of thoſe that are vnder the conduct of *Chriſt Ieſus*? The Martyrs of our Lord and Sauiour (ſaith *Cyprian*) may be ſlaine, but they cannot be ouercome but are inuincible: for that they are not afraid, nor terrified with death. Let vs ſay then of the tyrants and perſecuters of Gods children, as *Socrates* ſaide of *Anytus* and *Melytus*, that they may kill vs ſome time, if God will giue them leaue, but they ſhall neuer be able to hurt vs.

15. Thoſe that are in the Church of God, are invincible.

Contrariwiſe, there is nothing that doeth more profit the faithfull, either for the mortifying of vice that is in them, and to exerciſe them in all kinde of vertue, then afflictions, and that continuall warre which they haue with Sathan and his miniſters. We are like vnto incenſe, which neuer ſmelleth well, vnleſſe it be caſt into the fire: or to mettals, which are neuer well purified before they haue beene in the furnace: or to wheat, which is neuer cleane, before it be well threſhed and fanned: and to be ſhort, there is nothing according to the word of God that doeth more increaſe and ſtrengthen our faith, then croſſes and afflictions. There is no queſtion, but that hee which ſhall read the hiſtories of all times, ſhall eaſilie ſee, that the Church of God euer flouriſhed more in aduerſitie, then in proſperitie. Hauing then hetherto declared, that wee ought neither to feare nor flee martyrdome, conſidering the care which God hath ouer vs, and the weaknes and imbecilitie of our enemies to hurt vs, and the force which we haue to reſiſt them, and that great bleſſing & happineſſe which we may looke for in the kingdome of heauen, if wee ſuffer tribulations here vpon earth for righte-

16. The Church of God is purified, ameded, and repaired by afflictions.

A concluſion of what ſo euer hath bin ſpoken againſt the feare of perſecutions.

righteouſnes ſake, and the defence of the trueth: wee may conclude, that according vnto the example of the *Lacedemonians*, all this great armie of the whole vniuerſall Church, ought to be deuided into three bands: whereof the firſt, which is the old fathers raigning nowe in heauen with Chriſt, may ſay: wee haue beene valiant and couragious, to fight the battels of the Lorde: the other which is of young men, who are luſty, freſh and ſtrong, ought to ſay: that we are readie to followe you, and reſolute for to abide all dangers, to continue and maintaine them ſtill: and the third, which is of young children, ſhall ſay: we will continue them after you, by the power and fauour of him, who hath endued our graundfathers in olde time, and you at this preſent, with ſuch courage and magnanimitie.

The laſt part of this booke, which is deuided into foure eſpeciall branches.

It is nowe high time to draw to an ende, and to ſpeake of the laſt of theſe feares, which we haue: which is, of ſpirituall things; as, of the iudgement of God: of eternall death: of the deuils, and of ſinne. Notwithſtanding, before I goe any further, I muſt admoniſh the reader of this one thing: That whatſoeuer I ſhall ſpeake, touching the diminiſhing of the feare of theſe foure thinges, it doeth nothing appertaine vnto infidels and fleſhly minded creatures: whoſe conſciences doe ſleepe in ſinne, and are poſſeſſed with a lethargie, and a blockiſh forgetfulnes of all their tranſgreſſions, neuer ſo much as once thinking of them, much leſſe forowing for them, but ſtudie and deuiſe altogether how to liue at their eaſe and pleaſure; and there is nothing that they are ſo carefull of, as to auoide all thinges what ſoeuer may hinder their ioyes and delights. There are ſome alſo, who hearing any mention made of the threatnings of God, and the torments of hell fire, mocke and ſcoffe at both the one and the other: whereby they euidently declare the ſmall account they make of either, and the colde affection they beare towardes the knowledge of God, and the meditation of his law. Before theſe and ſuch like ſwine, I minde not to caſt theſe precious and inualuable pearles: knowing very well, they will treade and trample them vnder their feete, and that what ſo euer can be ſaid, will be but for the increaſe of their impietie, and multiplying of their ſinnes. But I ſpeake nowe vnto ſuch as are vnfained Chriſtians, who carrie with them a reuerend regarde of Gods worde, and

haue

haue an assured confidence in his promises, not with purpose to sooth them vp in their sinnes, to flatter them & lay cushions vnder their elbowes, not to excuse their faultes, or to encourage thē to goe on forwarde in their wicked wayes, and so to procure the heavie wrath of the Almighty to fall downe vpon them in the day of the *Revelation* of his iustice: in a word, it is not to harden the heart of the obstinate to despise his mercy, his patience and long suffring, wherewith he doeth provoke vs daily and hourely vnto repentance and amendment of life: but this is to comfort them, and to raise them vp, and, as it were, to lift vp their consciences, when as they are pressed dov. ne with the weight of their sinnes, and with the feare and terror they haue of the terrible and fearefull iudgements of *God* for their transgressions. The drift then and whole scope of this discourse, is to give a little breath vnto poore and tyred soules, which grone vnder the burthen of their sinnes. For both *Christ Iesus*, his promises, his *Gospel* and al his cōsolations serue especially to this end, to vnburthē those that are laden, to comfort the weake, & to heale the broken hearted.

Now of those 4 things before remembred, the greatest & that which we are most afraid of, is the terrible wrath of God. For the feare we haue of death & of the devill proceedeth of nothing but this, that we thinke they are the ministers & executioners of his iudgements. Against this feare we may oppose all those cōfortable sayings following. *God* (saith *S. Iohn*) sent not his Sonne into the world that he should condēne the world, but that the world through him might be saved. He that beleeveth in him shall not be condēned. And *S. Paul* saith, that the fault came of one offēce vnto cōdēnation, but the gift is of many offences to justification. And in the same epistle in another place: Who shall lay any thing to the charge of Gods chosen? It is *God* that iustifieth, who shall condēne? It is *Christ* which is dead, yea or rather which is risen again: who is also at the right hand of *God*, & maketh request also for vs. Can we haue a greater assurance that we shal not be accused, or if we be, that we shalbe acquited & absolved, then by the mouth of the Iudge himself, & by the testimony of his holy spirit, which is so often mentioned in the holy Scriptures? Next vnto these, we may observe all the places both of the Old & new Testament, where there is any mētion made of the mercies of *God*,

The remedies against the feare of the anger of God.

1. Promises that we shall not be condemned. Chap. 3. 17, 18. Rom. 5. 16. Chap. 8. 33.

2. Testimonies of the love that God beareth vs in his Sonne.

& the reconciliation that is betweene him & vs by the mediation of his ſonne *Chriſt*. *Eſay* ſaith, vnto vs a child is borne, & vnto vs a ſonne is giuē: & the government is vpon his ſhoulder, and he ſhal cal his name Wonderful, Counſelor, The mightie God, The euerlaſting *Father*, The prince of peace: the increaſe of his gouernmēt & peace ſhal haue no end. And the ſame Prophet ſpeaking of the death of *Ieſus Chriſt*, ſaith, that he was wounded for our tranſgreſſions, & brokē for our iniquities. The chaſtiſement of our peace was vpō him, & with his ſtripes we are healed. Which *Ieremy* alſo vttereth of him: In his dayes Iudah ſhalbe ſaved, and Iſrael ſhal dwel ſafely. *S. Matthew* ſaith, Behold, a virgin ſhalbe with child, & ſhal beare a ſonne, & they ſhal cal his name *Emmanuel*, which is by interpretation, *God with vs*. We may not forget that which the angels ſaid in praiſing of God for his birth: Glory be to God in the heavēs, peace in earth, & towards mē good wil. And that which *Iohn* ſaith touching the loue of God toward the world, that he hath giuen his only ſonne, that whoſoeuer beleue in him ſhould not periſh, but haue euerlaſting life. As alſo *Chriſt* telleth his diſciples, that the Father loueth thē, becauſe they had loued him, & had beleeued that he came from God. And that of *Paul*, The righteouſnes of God is reueiled frō faith to faith: as it is writtē, the iuſt ſhal liue by faith. And in the ſame epiſtle, But now is the righteouſnes of God manifeſt without the law, hauing witnes of the law & of the prophets: to wit, the righteouſnes of God by the faith of *Ieſus Chriſt*, vnto all and vpon all that beleeue. For there is no differēce: for al haue ſinned, & are deprived of the glory of God, & are iuſtified freely by his grace, through the redēptiō that is in *Chriſt* Ieſus, whō god hath ſet forth to be a recōciliation through faith in his blood. And furthermore God ſetteth out his loue towardes vs, ſeeing that while we were yet ſinners *Chriſt* dyed for vs; much more being nowe iuſtified by his blood, wee ſhall be ſaved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled we ſhall bee ſaved by his life. And to the *Epheſians* he ſaith, Remember that you beeing in time paſt Gentiles in the fleſh, and called vncircumciſion of them, which are called circumciſion in the fleſh made with hands, that ye were (I ſay) at that time without *Chriſt*, and were aliantes from

Chap. 9. 6.
Chap. 53. 5.
Chap. 23.
Chap. 1. 23.
Luke 2. 14.
Chap. 3. 16.
Iohn 16. 27.
Rom. 1. 17.
Chap. 3. 21, 22.
Chap. 5. 8, 9, 10.
Chap. 2. 11, 12, 13, 14.

from the common wealth of *Iſrael*, & were ſtrangers from the couenants of promiſe, & had no hope, & were without God in the world. But now in Chriſt Ieſus, ye which once were farre off, are made nere by the blood of Chriſt. For he is our peace which hath made of both, one, & hath broken the ſtop of the partition wall. And in the beginning of the ſame Chapter. You hath he quickned that were dead in treſpaſſes & ſinnes: wherein in time paſt ye walked, according to the courſe of this world, and after the prince that ruleth in the ayer, euen the ſpirit, that now worketh in the children of diſobediēce: among whom we alſo had our conuerſation in time paſt in the luſts of our fleſh, in fulfilling the wil of the fleſh & of the mind: & were by nature the childrē of wrath as well as others. But God which is rich in mercy thorough his great loue wherwith he hath loued vs, euen when we we were dead by ſinnes, hath quickned vs together in Chriſt, by whoſe grace ye are ſaued, & hath raiſed vs vp together, & hath made vs ſit together in the heauenly places in Chriſt Ieſus, that he might ſhew in the ages to come, the exceeding riches of his grace through his kindneſſe towardes vs in *Chriſt Ieſus*. For by grace are ye ſaued through faith, and that not of your ſelues, it is the gift of God. Not of workes leſt any man ſhould boaſt himſelfe. And to the *Coloſſians* he ſaith. It pleaſed the Father that in him ſhould all fulneſſe dwell, & by him to reconcile all things vnto himſelfe, and to ſet at peace through the blood of his croſſe both the things in earth, and the things in heauen. And you which were in times paſt ſtrangers, and enemies, becauſe your mindes were ſet in euill workes, hath he now alſo reconciled in the body of his fleſh through death, to make you holy, and vnblameable, & without fault in his ſight, If you continue grounded & ſtabliſhed in the faith, and be not moued away from the hope of the goſpell, whereof ye haue heard, & which hath bene preached vnto euery creature which is vnder heauen. And to *Timothy* he ſaith: God would that all men ſhould be ſaued, &c.

Verſ. 1, 2, 3, 4, 5, 6, 7, 8, 9.

Chap. 1. 19, 20, 21, 22, 23.

1. Epiſt. 2. 4. &c.

Furthermore, the better to aſſure vs againſt the iuſtice of God, we muſt cōſider of the ſatiſfactiō, which his Sōne & our Mediator hath made vnto him for vs: & the dayly interceſſion, wherby he doth continually turne away his anger from vs, & defendeth our cauſe, to keep vs in fauour with his father. Finally we ought to

3. The ſatisfaction of Chriſt Ieſus.

arme vs with this article of our faith, as with an armour of excellent proofe, that the *Father* hath giuen all power vnto his *Sonne*, and that hee ſhall come in the latter ende to iudge both the quicke and the dead. I woulde knowe nowe if our conſciences ſhoulde be troubled with the feare and apprehenſion of *Gods* iudgements; having before hand, firſt ſo many promiſes & aſſurances that wee ſhall not bee condemned: Secondly, ſo many teſtimonies of his love, which he hath declared and doeth declare towardes vs, not onely in wordes but alſo in deedes, and thoſe ſo evident, that we neede never doubt of them: Thirdly, his Sonne to be a Mediatour betweene him and vs, who dyed, and was ſacrificed, who hath made interceſſion, hath all power and authoritie, who is a King and a high Prieſt to reconcile vs vnto *God* his Father, and to quench whatſoever may kindle the wrath of *God* towardes vs: Fourthly, ſeeing our advocate ſhall be our iudge, who can not be denied of any thing whatſoever he ſhall ordeine & ſtabliſh in favour of his children. If vnto theſe we will adde the mercie and favour of God, wherwith the whole world, and eſpecially his houſe, is fully repleniſhed: and conſider withal that we are his children and his inheritance; that we are members, fleſh, and bone of his onely beloved ſonne; that we are his people and his ſeruants, and he our Lord and King; and that we are poore infantes, and hee our gardein and tutor; that wee are his beloved ſpouſe, that is, his love and delight; that we are his treaſure and his precious Iewels; that wee are his houſe and garden of pleaſure; that wee are his kinſemen and neere acquaintaunce, and that hee hath created vs after the ſimilitude of his owne image: If wee woulde conſider all this and that wee are his verie heart, and the apple of his eye: Is it poſſible that ever we ſhould imagine him to be a cruell & an inexorable iudge? we would ſurely on the contrary ſeeke for him, love, and embrace him as a very loving, gracious, and a pitifull Father. We would not feare leſt he ſhould iudge vs: but we would hope to iudge the world with him. And wherefore ſerve the *Goſpel* & ſo many cõfortable ſermõs, which haue bin preached vnto vs of the grace, mercy, & favor of *God*, by his Prophets and Apoſtles? what profite alſo ſhould we reape of the alliaunce which is betweene him and vs, and that *Chriſt Ieſus* is come into the worlde

4. His interceſſion, and that our advocate ſhall be our iudge.

5. The infinite mercie of God toward vs declared vnto vs many wayes.

6. The vndouted truth of God.

7. His alliance.

to

to die, and to shed his blood for the ratification thereof? what gaine by the faith and hope of his promises? what rewarde and recompense for all those afflictions and miseries, which we endure in this world for the defence of his trueth, shall we looke for after this life, if at our departure God should suddenly confound vs in his judgement? Furthermore, what advantage should we haue, by being at the right hand of *Christ Iesus* at the latter day, and that there be a separation betweene the sheepe & the goats, if al should be sent to hel? where should be the ioy, cõfort, peace, & the glory which God hath promised vnto his people? who wil beleeve also that *Lazarus* was caried into *Abrahams* bosom, that the thiefe entred into paradise with *Christ Iesus*, that the heavẽs were opened to *S. Steven* for to cõfort him, & to receiue his soule, if indifferently both the beleever & vnbeleever after their departure were condẽned? Were it not in vaine & a marveilous abuse, that the sonne should beare the name of *Iesus*, & of a *Saviour*, if we should be condẽned by the father, & tormented by those punishmẽts we haue deserved by reason of our sinnes? And as concerning him: should not he have done very vnwisely to have suffred him selfe to be accursed for vs, & to indure the punishmẽt due vnto our iniquities, if he were not able to deliver vs? why should he pay our ransom, if he shuld not come out of captivity? why should he spill his blood, and pay for that which he had not taken, (as the *Prophet* saith) if it were not available to acquite vs? We must necessarily then conclude one of these 3 points: either that *Christ Iesus* hath not made a full satisfaction for vs, or if he hath, that we shal not be condemned; or if we be condẽned, that God is not righteous in his judgemẽts. But it were horrible blasphemy to thinke that the Father were vniust in his iudgements, or to say, that the Sonne had not paid whatsoever was due for vs: & therefore we may safely say, that we need not feare the wrath of God, or his sentence at the latter day, seeing we live and die in the faith of the death & resurrection of *Christ Iesus* his sonne: but we may boldly present our selves before his face, & beseech him as did *David*, that he would not enter into judgement with vs, assuring our selves of the rest, & that in the name and mediation of his Sonne, he will absolve vs from al those offences, whereof we are accused, either by the devill or our owne consciences. For

8. Our faith and hope.

9. The name, the obedience and merits of Christ Iesus.

11. *Our repentance & humilitie.*

the wrath of God is only laid vp for thoſe, who with an obſtinacie & an impenitency of heart prouoke & procure it, & by reaſon of their continuance in ſinne, do as it were force him to impatiencie: & not for thoſe, who wil turne vnto him with all their hearts, & commit both themſelues & their cauſes into his hands, & referre all wholy to his mercy. His iudgements are not prepared, but for ſuch as will exalt themſelues & lift vp their hearts againſt him, preſuming of their owne wiſdome, power, righteouſnes and holines: whereas on the contrarie, his mercies are euermore readie for ſuch, as ſeeing themſelues naked & without any comely ornament, do humble themſelues before his maieſtie, & haue no other refuge but only to his grace and fauour, which they begge and craue at his hands in the name & merits of *Chriſt Ieſus*. If he threaten vs, to what end is it? Is it not (I pray you as *S. Gregorie* ſaith) for feare leſt we ſhould ſleepe in our ſinnes, & leſt for want of watching & waking he ſhould come & ſurpriſe vs, and take vs in diſorder, & ſo be compelled to execute his vengeance againſt vs? If then he be angrie with his children at any time, it is but to chaſtiſe them: if he rebuke them, it is but to admoniſh them of their dueties: if he threaten them, it is but to bring them into the right way. We muſt needes then for theſe reaſons alledged, both in his threatnings, rebukes, chaſtiſemẽts, & iudgemẽts acknowledge his great loue and affection towards vs, patiently hearing them, & willingly imbracing them as things moſt neceſſarie & profitable; & which do eſpecially tend to our ſalvation, as wel as his promiſes. For ſeeing no man can certenly truſt in the mercies of God, if they do not feare his threatnings: are not his rebukes then as neceſſary & as profitable for vs to keepe our hearts in his feare, as his promiſes are to nouriſh our hope? It is very true, that if god in iudging of vs ſhould lay away his mercy, that his iudgement would be very terrible & fearful. For (as *S. Auguſtine* hath moſt excellently ſaid) wo be vnto all our righteouſnes, if it be examined without fauour & mercy. And herein there is a notable point to be conſidered, and that which may miniſter exceeding cõfort vnto vs, that his mercie is for ever vpon all thoſe that feare him, & that *Chriſt Ieſus* our iudge is not come to ſearch and examin our liues, as the ſame holy Doctor ſaith, but to make vs taſte of that fruit which he hath purchaſed for vs, euẽ the remiſſion of

11. *The fatherly chaſtiſements of God vpon his children.*

12. *His mercie mixed with his iuſtice.*

our

our ſinnes by his death vpō the croſſe. And wherfore hath *David* ſaid, that grace & mercy is in his lippes, if it were not to aſſure vs that no word ſhal paſſe frō him, but for our cōfort & conſolation? & if we haue found much ſweetnes in him, whē as preaching in this worlde, he promiſed life everlaſting, may we not looke for more in his kingdō, where he hath promiſed the ful fruition of al ioy to thoſe which ſhal perſevere in his wayes vnto the end? and therefore it is that *Paul* hath ſaid alſo, that by *Ieſus Chriſt* & the hope we haue in his righteouſnes, we haue a free acceſſe vnto god the Father: to give vs to vnderſtand that we need not be ſo afraid to preſent our ſelves before him, as malefactors and offenders are before the Iudge, but rather to deſire to approch to him, & as earneſtly to ſeek for him as childrē do for their parents, of whō they are tenderly beloved, & of whō they are aſſuredly perſuaded they ſhalbe moſt lovingly imbraced. And if we haue any cōſideratiō, ſhal we not think that there can be nothing more profitable for vs thē the day of iudgemēt; & that whēſoever he ſhall prepare to come, that we ſhal haue good cauſe to lift vp our heads, ſeeing the time of our redēption to be ſo nere? For thē our innocēcy, which as yet is obſcured, ſhalbe made manifeſt, & ſhal ſhine as the ſunne at noone day: at that time our life which is yet hid in *Chriſt Ieſus*, ſhalbe laid open to the great glory & hope whereto he hath called vs, whē as through our knowledge and faith in his Goſpel he hath made vs his childrē. Then ſhall we heare the ſweet voice of our ſaviour. *Come ye bleſſed of my father, poſſeſſe the kingdō prepared for you frō the beginning of the world.* Thē being anointed with the oile of gladnes, we ſhal go with chereful coūtenāces into heavē, & there receiue the crown of immortality which is laid vp for vs; then all the books & the treaſures of the wiſdom of God ſhalbe opened for vs. And as there ſhalbe nothing ſo ſecrete, but ſhalbe made manifeſt vnto vs, ſo there ſhall be nothing ſo deere and precious, but ſhalbe giuen vnto vs. Then the face of GOD, which wee beholde in this life in his worde and ſacraments, ſhall be plainly ſhewed vnto vs: and there ſhall be nothing that ſhall hinder our ſight frō beholding of it at our eaſe & pleaſure; that thereby wee may become moſt happie and bleſſed for euer. Then ſhall all our enemies be confounded, and in ſteade of that they haue tyranniſed ouer vs in this world, we ſhal iudge thē with Chriſt Ieſus our heade, beeing placed in great honour

13. *The charitie of Chriſt toward vs.*

14. *The free acceſſe we haue vnto God our father.*

15. *The remembrance of the latter day and of our full coniunctiō with Chriſt Ieſu.*

16. *The inſpeakeable ioy we ſhall haue in the heavens.*

in the companie of his Apoſtles and all his Elect children. Then ſhall the Trophies of our Captaine be erected in heaven, and his great victorie ſhalbe knowen throughout all the world. Then ſhall there be an everlaſting peace in the Church, and the Deuill ſhalbe chained & throwen into the bottōles pit for ever, & never be permitted to trouble the children of god afterwards. Conſidering then the great profit & commodity which *God* hath laid vp in the world to come for all ſuch as feare him, we ought to long for it, and deſire it as the day of our ſalvation.

11. The ſecōd article propounding the remedies againſt the feare of eternall death.

And ſurely we may feare eternall death as little. I alwayes vnderſtand thus much: if we be the members of *Chriſt Ieſus*, vnited and conjoyned vnto him by his ſpirit and by an vnfained faith. And therfore becauſe this is the moſt horrible and terrible feare that can be, it is requiſite, the better to ſtrengthen vs againſt it, that we often remember thoſe notable and comfortable ſayings of the Scripture. And firſt of all that of *S. Iohn*. Verely, verely I ſay vnto you, he that heareth my word, & beleeveth in him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but hath paſſed from death vnto life. And againe, I am the reſurrection and the life: He that beleeueth in me, though he were dead, yet ſhall he live: and whoſoever liveth and beleeveth in me ſhall never die. And in another place. I am the good ſhepheard and knowe mine, and am knowen of mine. I lay downe my life for my ſheepe. And in the Epiſtle to the *Corinthians*. For as in *Adam* all die, even ſo in *Chriſt* ſhall all be made alive. And a little after; Death is ſwallowed vp into victorie. O death, where is thy ſting? O grave, where is thy victorie? The ſting of death is ſinne: and the ſtrength of ſinne is the Law. But thankes be vnto *God*, which hath given vs victorie through our Lorde *Ieſus Chriſt*. In the ſecond to the *Corinthians*. We knowe that if our earthly houſe of this Tabernacle bee deſtroyed, we have a building given of *God*, that is, an houſe not made with handes, but eternal in heaven. And likewiſe in the *Revelation*. I heard a voice from heaven, ſaying, Write, bleſſed are the dead which hereafter dye in the Lord. And theſe places ſhalbe ſufficient touching the ſimple & bare word of God, which is moſt plain & evidēt, & forcible enough to cleanſe vs frō this feare of death, if we will once be aſſuredly perſwaded therof in our harts. But beīg ſo dul headed

1. The promiſes of God touching life everlaſting.

Chap. 5. 24

Chap. 11. 25

Chap. 10. 14, 15.

Chap. 15. 22 Verſ. 54, 55, 56, 57.

Chap. 5. 1.

Chap. 14. 13

as we are, and ſo vnfit to receiue the trueth; it is very good that with the aforenamed places of Scriptures, we alſo ioyne theſe reaſons which followe, to comfort and ſtrengthen vs the more. Wee muſt then conſider, that it is impoſſible we ſhould periſh, hauing faith; if we will conſtantly perſeuere and keepe it vnto the ende: for that it is the ſeede of life, as contrariwiſe infidelitie is the ſeede of death. As then the infidell can not liue, becauſe of his infidelitie, which ſeparateth him from God: ſo likewiſe the faithfull man can not die, ſo long as by the meanes of his faith he is conioyned and vnited vnto him. Moreouer, faith doth lay hold of the word of God; which word quickneth that which is deade, and calleth thoſe thinges that are not, as though they were. As then we are not afraide, that heauen ſhould fall downe vpon vs and ouerwhelme vs, or that the earth ſhould open and ſwallow vs vp, though either of them haue no other foundacion but onely this word to hold them vp: ſo likewiſe ſhall we not neede to be afraid of death, hauing this diuine and heauenly worde in our hearts, which is the fountaine and welſpring of our liues. Furthermore, if we haue faith, we haue alſo the grace and preſence of God: we are his children and houſhold ſeruãts, wee haue his ſpirit in which all thinges conſiſt. Hauing all this, ſhall we be afraid of death? ſhall we be afraide either of darknes or cold, ſo long as we are in the ſunne? or of drineſſe, ſo long as we haue a ſpring of waters in our bellies? or of pouertie, ſo long as we haue all the gold mines of the world in our poſſeſſion. By faith alſo wee are made members of the bodie of Chriſt Ieſus, bounde and tied vnto him with a moſt ſure knot: by reaſon whereof, we doe participate of that life, which diſtilleth from his diuinitie into his humanitie. As then our heade had no occaſion to feare death, hauing life in him ſelfe: ſo likewiſe haue wee no cauſe to feare death, hauing life through him. For as the ſappe commeth from the roote of the tree, and ſpreadeth it ſelfe into the braunches; and as in a mans bodie the life floweth from the heart into all the other members: ſo likewiſe doth life flowe from Ieſus Chriſt into all them, who by a liuely faith doe remain in the vnion of the Church. S. *Paul* making a compariſon in the epiſtle to the Romanes, betweene our firſt father *Adam*, and our Sauiour *Chriſt Ieſus*, ſaith, that as death hath power ouer all the chil-

2 *An aſſured faith in his promiſes of life euerlaſting.*

3. *The immutable truth of God.*

4. *The grace of God.*

5. *The life of Chriſt Ieſus is in vs, who are his members.*

children of *Adam*, for that they are partakers with him in his sinne: so likewise euery one that is vnited to Christ Iesus by faith, shall be made partakers of his righteousnes, and consequently of life euerlasting. For the experience which we haue of death, to the which we are subiect, as children of *Adam* and inheritours of his miserie, is not more certen, then the assurance we haue of eternal life, to the hope wherof we are called by the knowledge of *Christ Iesus*, & the grace & mercy, which the father hath shewed vnto vs by his meanes. And we neede not dout no more of our resurrection, then we doe of his: either of sinne or of death, which through the disobedience of our forefathers, hath bin spread abroad among all his posteritie. As then, it would be thought a damnable & intollerable pride for any man descēded of *Adam*, & stained with his corruptiō, not to feare death & destruction: so likewise would it be an intollerable distrustfulnesse for an other, beeing regenerated by the spirit of God, & vnited to *Christ Iesus* by that faith which he hath in his promises, to dispaire of life euerlasting. And seeing there is no danger of death, but where there is sinne: why should a true Christian be afraid, considering the assurance he hath that his sinnes are forgiuen him: seeing that the lamb which taketh them away, hath beene sacrificed for the remission of them: and likewise considering the mercy & infallible truth of God, wherwith he hath bound him sefe to giue vnto him whatsoeuer he asketh. *S. Paul* saith in the first epist. to the *Cor.* that if there were no resurrection, the faith of all Christians, the preaching of the Apostles, and what so euer els Christ Iesus had done for our redemption, were altogether in vain & vnprofitable. For what do we beleeue, but that which they haue preached vnto vs? What haue they preached? but that *Christ Iesus* is come into the world, that he was despised, that he was dead, & raised vp again, to pull vs out of the tyrannie & slauerie of sinne & of death, & to purchase for vs life euerlasting? Let vs conclude then, that if these things were not done in vaine by *Christ Iesus*, nor preached in vaine by the ministers of his Gospell: they may well take away from vs that feare which we haue of death, & assure vs that we shall liue continually in the kingdome of heauen with God and his angels. And wherein should Christ profit vs without this hope? should we not be the most mi-

6. The comparing of the effects of the first & secōd Adam in vs.

7. Our faith and beleefe touching the forgiuenes of sinnes.

8. The article of the resurrection of the flesh.

chap. 15. 13.

9. The hope of life euerlasting.

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ſerable men of the world? For what other reward doe we looke for of all thoſe iniuries, wrongs, baniſhments, loſſes, impriſonments, deaths, & of all thoſe horrible cruelties, that tyrants doe daily inuent againſt vs, but this euerlaſting life & bleſſed immortalitie which is promiſed vs in heauen? and without this, Chriſtians were the moſt miſerable men of the world. For to what end leauing all ſuperſtitions and falſe religions, ſhould they ſo conſtantly betake themſelues vnto that of Chriſt Ieſus, if it were not for the aſſurance which the holy Ghoſt hath giuen them, and imprinted in their hearts, that he is there life and Sauiour? Why are they baptiſed in his name, if they were not waſhed by him from euery damnable ſpot, and what ſo euer may ſeeme filthie in the ſight of God? Why doe they eate his fleſh and drinke his blood, if it be not, for that they beleeue, that this is the true bread deſcended from heauen, and appointed of God for the nouriſhment of their ſoules? Why doe they confeſſe and maintaine, that there is no other meanes of ſaluation, but by him; refuſing all other, as vaine and vnprofitable, were it not that they are certenly perſwaded, that to beleeue this in their hearts, and to confeſſe this with their mouthes, is moſt neceſſarily vnto life euerlaſting? What ſhould it profit them to be accounted *Abrahams* children, if they were not bleſſed in his ſtead? And to what purpoſe ſhould they be of the ſheepefold of *Chriſt Ieſus*, if he would not giue vnto them life euerlaſting, and would not preſerue them, as well from death, as from al other things, what ſo euer may take them foorth of his hands? Wherein ſhould he pleaſure them, if they were not perſwaded, that he were their light, and that it is neceſſary to be guided by him, leaſt they ſtumble and fall in the darknes of this world? Wherefore ſhould they ſeeke for him, when they are drie, if he were not the fountaine of life, and were not able to giue them of the water therof, to quēch their drie conſciences? What profit ſhall we reape by his obſeruation of the law, and his obedience vnto God his father, euen vnto the death of the croſſe, that he might make vs free from the curſe, whereunto we were ſubiect: that he hath ſatisfied for vs, and that in dying he hath fulfilled and accompliſhed what ſo euer was requiſite for the validitie of the teſtament of our father; if, notwithſtanding all theſe thinges, wee were alwayes in

10. *The profeſſion of Chriſtian religion.*

11. *Baptiſme.*

12. *The ſupper of the Lord.*

13. *Salvatiō ſought onely in Chriſt Ieſus.*

14. *All his benefits.*

in danger and feare of death, and that the hope which wee haue of life, ſhould be yet doutfull and hang in ſuſpence? We may ſee by that which hath beene alreadie ſaide, that all the benefits of Chriſt Ieſus, with the hope wee haue repoſed in them, ſhall be made vnprofitable, if wee be not deliuered from the perill of death, and ſo conſequently from the feare thereof: which is nothing but a vaine and ſottiſh terrour of mind wherewith we are daunted, for want of a due conſideration of that which hath beene before ſpoken.

15. Our life is hid in him.

I know well that our nature is foulded and wound vp in this cloath of mortalitie, whereto it is ſubiect by ſinne. We perceiue nothing of all that which hath beene ſaid: and when as we conſider of it, we can not perceiue in our ſelues, neither within nor without, the life which is there reſident and remaining. But for all that, we muſt thinke that it lieth hidden there, and that as yet, the place ſerueth not for the manifeſtation thereof. Who would haue iudged that Chriſt Ieſus ſhould euer haue beene the ſpring of our life, and that it ſhould neuer depart from him, no more then the light and heat departeth from the fire, when as hanging vpon the croſſe in the midſt between two theeues, he yielded vp his life into the hands of his *Father*, and was buried, and that in all things he ſhewed him ſelfe to be the very image and patterne of weaknes and infirmitie? and yet notwithſtanding that was incloſed in him, that within three daies after did ſo liuely ſhew it ſelfe: when as in deſpight of death and all his enemies, he raiſed vp himſelfe by his owne power. Who would thinke in winter, when as the trees are bare and naked, and when as the ſharpnes of that colde ſeaſon hath plucked off all their leaues, their bloſſoms, and fruits, leauing them nothing but an olde and ſoare skinne or coat, as it were, to couer them, which ſeemeth to be quite deade and withered: who would thinke, I ſay, ſeeing them in ſuch a bare eſtate, that there were any more life in them, and that they ſhould flouriſh and waxe greene againe, yea bloſſome, bud, and bring foorth in their time and ſeaſon, as wee ſee they doe euery yeere? When as wee handle the ſmall kernels of any graine, can we perceiue any thing, or knowe we any reaſon how it ſhould take roote, grow, and fructifie as it doeth, when as it is ſowne in a good ground, and in a conuenient ſeaſon? When

16. The life of Chriſt Ieſus appeared in his death, to aſſure vs that death hath no power to extinguiſh the life of him in our ſelues.

Diuers ſimilitudes.

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as we ſee an egge, can we perceiue any of the feathers, fleſh, or bones of the chicken that is therein cloſed? or doe we ſee any of the fire that is in the flint. As then, though there be life in theſe things aforenamed, yet it is not ſenſible, nor apparant: ſo likewiſe is it with the faithfull, during their continuance in this worlde, and with that which they drawe and receiue from the grace of God, by the meanes of Chriſt Ieſus, and the faith which they haue in his promiſes: and yet notwithſtanding they are as certen or more certen, as the things which we ſee before our eyes. For as long as the worde of God ſhalbe the worde of life, and that his promiſes ſhalbe infallible to ſo many as beleeue in them, as long as Ieſus Chriſt which was yeſterday, to day, to morrow, and for euer, ſhalbe the bread of life, and the light to ſo many as will follow him: as long as God who dwelleth in his Church as in his houſe, ſhall be the God of the liuing, and a quickning to ſo many as beleeue in him: ſo long as his glorie and loue, whereof all true felicitie dependeth, ſhall neuer be wanting to his children, and that the aliance which hee hath made with his people ſhall be firme and aſſured: ſo long as thoſe who beleeue in him, ſhall not be confounded and deceiued of their hope, and that faith ſhall haue this excellent effect, to iuſtifie thoſe in whom ſo euer it is rooted and grounded: as long as the remiſſion of ſinnes, the ſanctuarie and refuge of the Church, ſhalbe freely promiſed and performed by the mercie of God, and by the moſt precious bloode of Ieſus Chriſt, to ſo many as ſhall deſire it: ſo long as the obedience of the Sonne of God ſhall be more forceable to pull Chriſtians from death, then is the ſinne of our firſt parents, to throw them headlong into hel: and, to end all in a word, ſo long as our King ſhall haue the keyes of life and death, and power to put all his enemies, as a footſtoole, vnder his feete, wee neede not then be afraide of death, neither yet, which is more, that euer we ſhal die: ſeeing we are vnited and firmely coupled vnto him by faith. And if we be afraid, it is out of doubt, either for the want, for the ſmalneſſe, or for the weakenes and debilitie of our faith, which by reaſon thereof, is not ſufficient, either to aſſure vs from death, or from any thing elſe that may hurt vs.

17. The aſſurance of our ſaluation through the innumerable promiſes of Chriſt Ieſus.

18. Wee can not die nor be condemned ſo long as our head liueth & remaineth in the heauēs.

If a Chriſtian man, for the reaſons before alledged, ought not

to

3. *The third article shewing the remedies against the feare of the deuils.*

to feare death; he neede not likewise feare the deuill, who is lord and king thereof, and therein holdeth his court and seigneurie. For we feare not the hangmen and executioners, but for that they haue commission from the Iudge to execute vs, when as we are condemned before. If then, by the grace and fauour of God, we be made immortall, as we haue alreadie declared: why should we feare the deuils, what desire so euer they haue to hurt vs, seeing they haue no power to execute their malicious deseignes against vs? I meane as I haue alwaies hetherto declared, if we keepe our selues in the fauour of God, through a strong and a liuely faith, presuming nothing of our selues, but wholly submitting vs vnder his fauour and protection. And to the ende no man should thinke, he shall be deceiued by beleeuing of that which I say, I think it good, to set down some most comfortable and strong reasons, which shall be sufficient to prooue, that wee neede not be afraid of the deuils. And first of all sundrie places of holy Scriptures, wherein there is mention made of the force and power which God hath giuen vs, to resist them. You are strong, saith *S. Iohn*, & the word of God abideth in you, & ye haue ouercome the wicked. And *S. Peter* saith, Be sober and watch, for your aduersarie the deuill, as a roaring lyon, walketh about, seeking whom he may deuoure: whom resist stedfast in the faith. And *S. Paul* saith, Aboue all take the shield of faith, wherewith ye may quench all the fierie darts of the wicked. And *David* in the *Psal.* saith, Thou shalt walke vpon the lyon & aspe, the yong lyon and the dragon shalt thou tread vnder feete. And when as God promised to all his children by *Moyses*, that if they would heare his voyce, and obey his word, he would giue them the victorie ouer all their enemies: & would so bring it to passe, that one of them should ouercome ten, & ten should ouercome a hundred, and a hundred should vanquish a thousand: which is not onely to be vnderstood of men, but also of deuils. For when so euer Satan assaileth vs with all his legions, & that the gates of hell being broken open, all the whole multitude of infernall spirits rush foorth to make warre vpon vs: yet shal they neuer be able to preuaile, so long as we follow the ensignes of our captaine & Sauiour Christ Iesus. They are mightie, & we are weake & feeble; they are politike & craftie, & we are plain & simple; they are painfull & vigilant, & we are slothful & sluggish. Al this is true: & it is out of dout,

1. *The power and strength which God giueth vs to resist the deuill.*

chap. 2. 14.
chap. 5. 8.
Eph. 6. 16.
Psal. 91. 13.

2. *The wise conduct and inuincible power of our captaine.*

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we ſhould neuer be able to reſiſt them, if we had no better ſtregth & pollicie, then our own. But it is not herein that we put our truſt & confidence: but we doe as *Dauid* did, whē as he went to fight with *Goliah*, we leaue all theſe carnall weapons, & we march againſt our enemies with no other force, but onely with a ſtrong faith, which we repoſe in our King, & with the prayers which we make vnto the God of hoſts, whoſe ſtrength & might is alwaies ſufficient to keepe vs from our enemies. For if we reſpect power, he is omnipotent; if vigilancie, he neuer ſleepeth; if wiſdom & policie, he entrappeth the wiſe in their owne wiſdom; if nomber, he is more then all the creatures of the world. *Plutarch* reporteth that *Antigonus* marching with a ſmall number againſt his enemies, who were exceeding many, one of the gentlemen of his retinue being aſtoniſhed at ſuch a multitude, & ſo warlike appointed, demanded of him what he would doe with ſuch a handfull of men? whereto *Antigonus* anſwered; what doe you account of me, & how much doe you thinke I alone am able to performe? giuing him thereby to vnderſtand, that the principall force of an army conſiſteth in the General. And this is that which may bring exceeding cōfort vnto vs, when as on the one ſide we cōſider the ſmall & weake nomber of Gods ſheepe, which are in the fold of *Chriſt Ieſus*, & behold on the other ſide the great multitude of rauening & raging wolfes that are without, ſeeking daily & houerly how to rent & deuoure them, all our hope & cōfidence ſhould be in the conſideration of the mercies, wiſdom, ſtrength, courage & vigilancie of our ſhepheard, who wil not ſpare his dereſt blood to defend his ſheep. We muſt continually remember that which is ſpoken in *Gen.* of the continual hatred betwen the ſeed of the woman & of the ſerpent, & withall the cōfortable promiſe that is made there, that the one ſhould breake the head, & the other ſhould haue no power but to the bruiſe the heele. And though we haue no other troups to beat the wicked, but only this prayer which we daily make vnto God, *that he would not lead vs into tēptation*: ſhall we be diſmaid & thinke that we are not able to skirmiſh with our enemies? What ſhal we hope for more, thē if with our praiers we ioyn Chriſtiā patience, which is a moſt ſtrōg rampire againſt all aduerſities? & withall the grace of God, which (as *Dauid* ſaith) is as a bucklet to couer vs. Did not *Moſes* ouercome *Amaleck* with his praiers which he made vnto God, whilſt the children were fighting in the valley? Did not *Iob* after hee had

Plutarch in his Apoth.

3. The continuall warre betwen him and Satan. chap. 3. 14.

4. Inuocation vpon the name of God.

5. Patience.

6. The grace of God.

Excellent examples to this purpose.

endured all the assaults of Satan with his complices, ouercame him in the end? Did not *S. Paul* with the grace of God, valiantly resist the temptations of the Deuill? If then wee haue faith, prayer, the grace of God, and patience, wee shall not neede to feare the violence of the deuill, nor the craft and subtiltie of any of his children. But besides all these, we haue the word of God, which may serue vs not onely instead of a buckler to defend vs, but also of a sworde to assaile and strike our enemies. Let vs remember how Christ Iesus our head and captaine, by the vertue and power of his holy word, beate, brake, and ouerthrewe that old enemie of ours, when as after he had fasted fourtie daies, hee assailed him twise or thrise in the wildernes. And we can not but confesse, that there is no better exorcisme to deliuer vs from all his enchantments, then this. For if hee darken the ayre, and obscure the face of the earth, to the ende to blinde vs, and to make vs goe astray; this worde shall be alwaies a lanterne vnto our feete, and a light vnto our paths. If he would, through his lying and false perswasions, seeke to deceiue vs and catch vs in his snares: this shall preserue and defend vs by the wonderfull power and strength thereof. If by our sinnes and offences, whereto he doth continually sollicite vs, he would, before we be aware, bring vs to death and destruction, this word shall be able to withdraw vs from so daungerous a course, and to saue our soules. If with faire promises and goodly offers, he would perswade vs to fall downe and worship him, as he did Christ Iesus, that, which forbiddeth all adoration of any thing sauing God alone, will dissuade vs from it. If he thinketh by imprisonments, banishments, losse of goods, or any other torments whatsoeuer, to feare vs and to make vs denie our Lord and Sauiour Christ Iesus: that which *Dauid* saith is more to be desired then golde, yea then much fine gold, that which is sweeter then the honie and the honie combe: which is as a mightie winde that shaketh the cedars of *Libanon*; shall strengthen vs by the power thereof, and shal so comfort vs with his sweetenes, that we shall neuer be dismaide nor ouercome with any violence whatsoeuer. If he would closely creepe to vs, and glide smoothly like a serpent, thinking to sting vs before we be aware; this word which is full of wisdome, with the spirit of discretion and vnderstanding, which is alway

7. The worde of God which may serue both for a buckler and a sword.

Excellēt discourses of the force of the word of God in all assaults and temptations.

Psal. 19. 20.

communi-

communicated vnto thoſe that feare God, ſhall incontinently aduertiſe vs. If by his falſe Apoſtles and Prophets he would ſeduce vs, and bring vs into any errour or hereſie: this worde which comprehendeth in it both that which God wil giue vnto vs, and alſo whatſoeuer he requireth at our hands, ſhall teach vs as well what we ought to hope for, and expect of him, as alſo what we ought to doe to pleaſe and content him: and ſo inſtructing vs in the rules of our faith, ſhall ſtoppe the paſſage of all falſe and hereticall doctrines. And to conclude, it ſhall ſo fortifie vs on all ſides, that the enemie ſhall haue no acceſſe to hurt and annoy vs. And we need not then, if (following the counſell of the Prophet we will meditate thereof day and night, and hauing once heard it, be carefull to lay it vp in our hearts) feare the power of the deuill, or any thing that he can deuiſe againſt vs. Was it *Moſes* rodde that deuided the red ſea, and that plagued the *Egiptians*? was it the ſound of trumpettes and of rammes hornes that ouerthrewe the walles of Iericho? was it the braſſe wherewith *Moſes* ſerpent was made which had power to keepe ſo many as did behold it, from the biting of ſerpents? was it the lampes and the pitchers, which *Gedeon* and his three hundred ſouldiers caried, wherewith they gained that memorable battell of the *Midianites*? was it the jawe of the aſſe wherwith *Samſon* ſlew ſo many *Philiſtims*? was it the ſling and the ſtones wherewith *David* ouercame *Goliah*? was it the cloake of *Elias* and *Eliſha* that deuided the waters? No verely, all the power which theſe had to work ſuch miracles, proceeded from the word of God, by which they were called thereto, and ſanctified to ſo wonderfull effects? What winde is there ſo ſtrong that is able to ouerthrow a houſe, that is builded vpon a rocke? What arrowes ſo ſharpe as are able to pierce ſuch harneſſe of proofe? or is there any canon ſo forcible as to make a breach in the heart that is defended with ſuch a rampart? Let the deuils then rage and ſtorme as much as they will: let them plant their battery on what ſide they liſt: let them vndermine and vſe all the pollicie they can to ouercome vs, yet ſhall they neuer be able to hurt vs, if we be armed and defended with ſuch weapons as are before remembred. And therefore we ought to lay away this vaine & fooliſh feare we haue of them, and of their power:

Notable examples for the confirmation of the excellent vſe of gods word, taken out of the holy ſcriptures.

and assure our selues, if we keepe good watch, & march orderly in our rankes: they shalbe sure continually to be ouercome and shal run away with shame & cõfusion in all encounters with vs.

8. How our first father was overcom by Satan, yet we which haue receiued such grace by Christ Iesus shalbe inuincible.

But some will say, our first father *Adam*, who had receiued such an excellent measure of knowledge & vnderstanding, & of many other graces & gifts of God, & who had no euil & wicked concupiscences in his heart to turne him away from that, which was good, & to perswade him to follow their counsels: was notwithstanding circumuented, & in the end ouercome, to the vtter ruine of himselfe and al his posteritie. It is true, & all this happened by reason he turned away his heart from God, and from the commandement, which he had giuen him, vnder the obedience whereof he should haue liued in a most blessed & happie estate, & would folow his owne fantasie For in stead of the hope he had conceiued, that by this meanes he should become a God, of a man he became a deuil; of vertuous, most vicious; of a sound man, very sickly; of contented & mery harted, sorowful & couetous; of immortall, mortall; of wise, foolish; of the friend of God, an enemy to all goodnesse: and in a word, of happy, which hee might well perceiue being in his grace and fauour, being once separated from his presence, the most accursed and vnhappie creature that could be. Insomuch, as it was a wonderfull miracle and a notable example of the grace & fauour of God towardes him, that he fell not wholly into desperation, after such a maruelous change & alteration of his estate & condition. Neither do I doubt, but that if we should trust in our own power & strength as he did, we should be sooner ouerthrowne then he was, considering that our infirmity is farre greater then his. But that which maketh vs inuincible not only against the deuill, but also against al the world & al other enemies whatsoeuer, is the grace of god, which is far more abundant in vs through Christ Iesus, then euer it was in our first parẽts. For as *S. Augustin* saith, God gaue vnto him only the power to remain in that purity wherin he had created him, if he had wold: but he gaue him not the wil, but left that in his owne counsel, either to remain or depart frõ that integrity wherin he had created him, as should seeme best vnto himselfe. Now that which he hath giuẽ vs in the fauor of Christ Iesus, is far more excellẽt & much greater. For with the power, he giueth vs

also

alſo the will to do well,& cauſeth vs by the operation of his holy Spirite,to loue and imbrace thoſe things with great and feruent zeale, which we knowe to be agreeable vnto his bleſſed will: neither can we be diuerted frō this deſire by any concupiſcence or temptation whatſoeuer. Behold then that, which maketh vs ſo hardie and bold to reſiſt the deuils: who out of doubt would be too ſtrong for vs, if we ſhould meete them in the fielde with our owne forces: but we being couered with his wings,and vnder the protection of *Chriſt Ieſus*, and as members of his owne bodie couered with his armour, wherewith he hath deſtroyed the building of Sathan, & ſpoyled him of his weapons: who by his holy word when as he was in the world,made him come forth in deſpite of him, out of the bodies wherof he had takē poſſeſſiō, we need neuer feare, that,being thus appointed,we ſhalbe ouercome or vanquiſhed, if we perſeuere in this faith vnto the ende.

Now for that we feare not the deuils,but becauſe we are afraid of death by reaſon our conſciences do accuſe vs,that we are ſinners, and in ſo doing ſet before our eyes the wrath and iudgement of *God* vpon all ſuch as tranſgreſſe his commandements, we muſt before we can fully & perfectly quiet a Chriſtian mans conſcience,and deliuer him from the feare of the iudgements of *God*,from death, and the deuils which doe continually torment him,aſſure him of the remiſſion of his ſinnes,which make him afraid of thoſe things before rehearſed. And to worke this excellent effect,we muſt firſt ſet down thoſe notable & ſweet ſayings in the ſcriptures,where god ſpeaketh of that mercy he wil ſhew for the merits of *Chriſt* Ieſus vnto all ſinners,that are hartily ſory for their ſinnes & iniquities, and do humbly craue pardon at his hands. As firſt of all, that which is written in the firſt epiſtle of S. *Iohn*,the blood of *Chriſt Ieſus* cleanſeth vs from all ſinne. And againe we haue an aduocate with the Father Ieſus *Chriſt* the righteous,and he is the reconciliation for our ſinnes,and not for ours onely, but alſo for the ſinnes of the whole world. And in the firſt Epiſtle to *Timothie*,This is a true ſaying,& by all means worthie to be receiued, that *Chriſt Ieſus* came into the world to ſaue ſinners.And in the *Acts* of the apoſtles:To him giue al the prophets witnes,that whoſoeuer beleeueth in him ſhould receiue remiſſiō of their ſinnes through his name. And in the Goſpel of *S. Iohn*. Beholde the Lambe of *God* which taketh away the ſinnes

4.The 4.article ſetting downe the remedies againſt the terrour of ſinne, and of a guiltie conſcience.

Chap.1.7.
Chap.2.1.2.
Chap.1.15.
Chap.13.
Chap.1.29.

Chap.19.10 of the world. And in *Saint Luke*. The Sonne of man is come to
Chap. 9.13. & 11.28. seeke and to saue that which was lost. And *S. Matthew* saieth. I am not come to call the righteous, but the sinners to repentance. And againe, Come vnto me all ye that are wearie and
Chap. 4.25. laden, and I will ease you. And to the *Romanes*. He was deliuered to death for our sinnes, and is risen againe for our iustification. And *Esay* saith. The chastisement of our peace was vpon
Chap. 54.5. Dan.9. him, and with his stripes we are healed. And in the *Reuelation*.
Matth.1 He hath loued vs and washed vs from our sinnes in his blood.
2.Tim.2. Which thing is also declared in many other places of the scrip-
Ephes.5. ture, and most notably in the Epistle to the *Hebrewes*. Know the
Hebr. 8.11. Lord, for all shall knowe me from the least of them to the greatest of them: for I will be mercifull vnto their vnrighteousnesse, and I will remember their sinnes and their miquities no more.

Twelue reasons added to the testimonies before rehearsed.

Next vnto the worde of God, for the comfort and consolation of our consciences, wee may likewise adde these reasons following. First of all, that we can not be Christians without faith, and that there is no faith without righteousnesse for this is the principall and chiefe effect of all other: and as *S. Paul* proueth in many places of his Epistles (and especially to the *Romanes*) he which worketh not at all, but only beleeueth in him that iustifieth the sinner, his faith shall be accounted vnto him for righteousnesse. Now we cannot be accounted righteous and sinners both together: for these are flat contrary and can not be in the same subiect both at once. We may then safely conclude, that either we are without faith: or if we haue faith, that our sinnes are forgiuen vs.

1. Iustifying faith.
Chap.4.

2. Our vnion with Christ Iesus the head of the Church.

Secondly, we must remember, that we are members of the body of Christ Iesus: that is to say, of his Church which he hath sanctified, made holy, and without blemish in his sight. Which can not be without the grace and mercy, which God vouchsafed through Iesus Christ, whereby he hath pardoned and forgiuen vs all our sinnes. For indeede we are not irreprehensible in his sight: which thing the Church it selfe doeth testifie, as well by the confession of her faith which shee maketh daily, as also by her prayers, desiring very instantly that her trespasses may be forgiuen her. It must needes follow then, that if shee be holy, as it is in one of the articles of our faith, that it is not in regard

gard of that excellencie which is in her ſelfe and in euery one of her members, but in reſpect of the grace and mercy of God, who will not impute her ſinnes vnto her.

Thirdly, we muſt not thinke that Chriſt Ieſus is come into the world in vaine: or that God his Father had appointed him to take vpon him the nature of a man, thereby to become mortall and ſubiect to many paſſions to no end nor purpoſe: & that he himſelfe would haue ſuffered ſo many ſhamefull and ignominious reproches, ſuch wrongs and iniuries, ſuch griefe and vexation of minde, and in the end ſo cruell and fearefull a death without ſome very great and vrgent occaſion. Can we alledge any other cauſe hereof, but the pity and commiſeration that both the father and the ſonne had of vs, and of that miſerable eſtate and condition wherein we were. For which cauſe the one of them was induced to pardon our offences by his mercie, and the other to die for vs, to the end, that he might ſatisfie for vs, and ſo get pardon for our ſinnes. If then the end of the incarnation of Chriſt Ieſus, and of the eternall counſell of God be the deliuerance of his elect, and the remiſſion of their ſinnes, we muſt conclude, that both of them were fruſtrate of their purpoſes, if our ſinnes be ſtill retained; and if both their intents be accompliſhed, that then our offences are pardoned. Fourthly, we muſt regard and conſider what is the myſtery and ſignification of our baptiſme. And that God hath ſo expreſſely commanded, that ſo many as will be adopted for his children, ſhould be waſhed with water and baptized: for if the grace of God and the blood of Chriſt Ieſus, whereby we are ſpiritually and inuiſibly waſhed from our ſinnes, are repreſented vnto vs in this holy and viſible ſacrament, and ceremony: if moreouer God hath ordained that it ſhould be perpetuall and continue for euer, and be obſerued in his Church, to the ende that by this meanes hee may aſſure all the members thereof of his grace which he offereth them, to cleanſe them from their filthineſſe: wee might inferre, that if our ſinnes were not forgiuen vs, hee ſhould be vnfaithfull, and ſhould abuſe vs wonderfully, ſolemnly to promiſe vs a thing, which he neither can nor will performe & accõpliſh. And furthermore, that our hope ſhould be in vaine to truſt in his promiſes? So long then as God ſhall be true and eternall,

3. Ieſus Chriſt hath not taken our nature vpõ him for nothing, nor is not dead in vain.

4. The miſtery of our baptiſme.

and the trust and confidence which we haue in his worde and mercy, shalbe certen and infallible, Christians neede neuer doubt of the remission of their sinnes.

5. The institution of the supper of the Lord.

We must also further consider, that the end why the supper of the Lord is instituted, was for nothing, but to put vs remembrance of the death and passion of Christ Iesus, and to set continually before our eyes his blood, wherewith the newe couenant is ratified and established. Now then, it was conuenient, that in that league and alliance, which God hath made with his people, that he should write his lawes in their heartes, and forgiue their sinnes and iniquities, and neuer remember their transgressions any more: and therefore we may conclude, that if they were not quite abolished, and blotted out of Gods booke, the couenant and alliance should not be strong, and that all this bread & wine which we receiue at the Lords table, should be but signes of mockery and deceit.

6. The mercy of God. Psal. 33. 57. 103.

The mercy of God also is a very forcible argument to perswade and assure vs of the remission of our sinnes. For *Dauid* saith not without good cause in his Psalmes, that the earth is full of Gods mercy, that it shall continue for euer, and that it reacheth vnto the heauens. And *S. Paul* saith, that he is the father of mercies & the God of all comfort and consolation. Giuing vs thereby to vnderstand, how mercifull he sheweth himselfe vnto his children so long as they are in this world, where they are enuironed about with all sortes of miseries, the principall of which is sinne. It is requisite then, that God should pardon vs: for if he should impute our sinnes vnto vs, the earth (contrary to the prophesie and reuelation of the holy ghost) should not be filled with his merites, but with his curses and maledictions. And as touching himselfe, he should rather be accounted a God of wrath, of anger, and vengeance, then a God of mercy, for that sinne, if it be not pardoned, and the wrath of God thereby appeased, can bring forth nothing but torment and miserie.

7. The faithfulnes of God Chap. 1. 9.

The reason also that is drawne from the faithfulnesse of God to procure the remission of our sinnes, is no lesse auailable then the former. For if (as *S. Iohn* saith in his first Epistle) in acknowledging our sinnes, he promiseth to pardon and forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse, we ought to beleeue

beleeue him. But if we doubt, it is either by reason we thinke he will not stand to his promise, nor be so good as his worde: or else for that we thinke he is not able to performe that, which he speaketh: or else, that he is altered and changed, and repents him of that which before he had said: or else that our incredulitie hath abolished that faithfull and sacred promise which hee hath made vnto vs: either of which we can not doe or thinke without most horrible blasphemy, and most execrable impietie. If then we wil retaine a holy opinion of our God as we ought to do, we must both liuing & dying beleeue assuredly that which *Dauid* saith: that mercy is with the Lord, & with him is great redemption: and he shall redeeme *Israel* from all his iniquities. Psal. 130. 7, 8

8. *The force and efficacie of the prayers of his childrē.*

Moreouer, if we can not haue any remission of our sinnes, to what end do we so earnestly, & so harily craue at the hands of almightie God, that it would please him to forgiue vs our sins, & to remoue our iniquities out of his sight: he hath promised that in seeking for him we shall find him, & in asking of whatsoeuer is necessary for vs, that we shal obtaine it: & likewise that his eares are alwaies open & ready to heare the petition of all such as put their trust in him: and that whosoeuer will call vpon his name faithfully, shalbe saued. And therfore not doubting of his promises, we daily beseech him to forgiue vs our debts: should we not then be notably deluded, if he would not vouchsafe to heare vs? & should it not be a flat mockery, first to command vs to pray, & secondly to promise to heare our prayers, if when we haue made our petitions vnto him, & that he hath heard vs, he wil notwithstanding do nothing for vs.

9. *If we shold not be cleesed frō our sinnes and healed of our infirmities: the name of phisitian shold be vnfitly giuen vnto Christ.*

Furthermore, why is it said in the scriptures, that God healeth vs of our infirmities: why also hath Christ Iesus among other his titles named himself a phisitian? was it because he had power to heale the diseases of the body, or rather for that he could cure the soule? if it be so, I would demand if there be any greater or more dangerous disease then sinne? or what is there, that ought sooner to moue him to pitie vs, or what greator occasion can be offered him, to shewe his skill, his dexterity, his care and diligence towards vs? Let vs then either conclude, that hee is no skilfull phisitian either for the body or for the soule: or else that we may assure our selues, that hee will purge vs from our

faults, heale al our infirmities, and giue vs a free and ful remiſſion of our ſinnes, in the obtaining whereof, we may be certaine to come to perfect health and euerlaſting happineſſe.

10. *The preaching of the goſpell.*

To what end alſo ſerueth the goſpell, if it were not to cleanſe vs from our ſinnes, and to reclaime vs from our vaine and fooliſh conuerſation? Is it to no ende that it is called the worde of grace, of reconciliation, of ſaluation, and of life: and is the title of glad and ioyfull newes falſely applyed vnto it? why ſhould we thanke *S. Paul* and the reſt of the Apoſtles for preaching of it, or Chriſt himſelfe for bringing of it? what a folly, or rather, what a madneſſe were it, to ſuffer ſo much vnquietneſſe for preaching of it, and ſpreading of it abroad among all nations: or to endure ſuch torment and martyrdome for the profeſſion & defence thereof? or (to be ſhort) what commoditie ſhall we get by hearing of it, by meditating of it, and laying of it vp in our hearts as incorruptible ſeede: or to ſell all that we haue, and buy this precious and moſt excellent treaſure and pearle, if it were not in the end commodious for vs, able to ſaue our ſoules, and to cleanſe vs from all our ſinnes?

11. *The differẽce betwene the children of God and of the deuill, which would not be, if god did not pardõ our ſinnes.*

In like maner, if our ſinnes were not forgiuen vs, what difference ſhould there be betweene vs and the deuils? or what had we more then they, that we might inſult ouer them? for if wee will conſider our owne nature, it is altogether filthy and polluted, and without the great mercy of God, there is no more integritie in vs, then is in them. If we would examine our liues and all our thoughts, our wordes, our workes, and call the cogitations of our hearts to a reckening, and trie them throughly, we ſhould find that we are maruelous obſtinate and rebellious enemies to God, and as badde as they: and that we haue nothing whereof we may glory, but onely his mercy, by which it hath pleaſed him to make a difference betweene vs and them, and to exempt vs from their number, giuing vs for the loue and merits of Chriſt Ieſus, a full remiſſion of all our iniquities & offences. Whoſoeuer then would doubt hereof, beſides his vnthankfulnes towards God, in contemning of his benefits, ſhould ſhake hands with the deuil, and become his friend and companion.

The laſt reaſon to confirme vs, that he will pardon our ſinnes, is the authority which he hath giuen vnto the paſtours & miniſters

sters in his Church, to binde and to loſe by the preaching of his word, according vnto the capacities of thoſe, to whom it is ſpoken: that is to ſay, in beleeuing to be abſolued, and, in not beleeuing to be condemned: for if that, which Chriſt Ieſus hath ſaid, be true, that is, that whatſoeuer they bind in earth ſhal be bound in heauen, & whatſoeuer they loſe in earth, ſhalbe loſed in heauen: if in hearing of them we heare him: and contrariwiſe, if in deſpiſing of them, we deſpiſe him: whenſoeuer they preach vnto vs forgiueneſſe of ſinnes in his name, we ought to receiue it as from his owne mouth, and to be as certen thereof, as if we had heard him ſpeake from heauen, where he is now in great glorie, and to doubt no more of the verity thereof, then did the ſinneful woman, and the man that was ſicke of the palſie, when as he ſaid vnto him, *Go* thy waies in peace, thy ſinnes are forgiuen thee. For euen as thoſe decrees which are eſtabliſhed in any Court, are confirmed & authoriſed by the king: ſo likewiſe thoſe ſentences & decrees which are pronounced by the Church, and agreeable vnto *Gods* word, are approoued & confirmed by *God* himſelfe. And thus haue I briefly ſet downe thoſe twelue reaſons or arguments to prooue that our ſinnes are forgiuen vs.

12. The authority giuen vnto preachers of the goſpell to aſſure ſinners which are repentant & beleeue the remiſſion of their ſinnes.

But becauſe there are many weak & ſcrupulous conſciences which wil hardly be perſwaded hereof, by reaſon they can not conceiue theſe reaſons before remembred: partly by reaſon of a naturall & ſuperſtitious kind of feare, & partly with I know not what imaginations, wherwith their minds are continually toſſed & tormented, which though they be ſomtime expelled, yet they preſently returne againe & miniſter new occaſions of vexation & ſorow: It ſhalbe very conuenient to touch ſome of them before we make an end of this worke, & to refute them as fully and amply as we may. Some are afraid of the great number of their ſinnes, & think becauſe they are ſo many, they cannot be forgiue. But theſe poore ſoules neuer conſider with themſelues in the meane time how great the liberality of *God* is to whom it is no greater matter to forgiue ten millions of crowns then one peny: & they do not ſeriouſly ponder the maruelous efficacie & force of the blood of Chriſt Ieſus. For if he were ordained to take away the ſinnes of the whole world, why ſhould he not be ſufficient to heale the ſores of particular ſinners? King *Manaſſes* confeſſing before

Remedies againſt temptations which ariſe of the conſideration of our ſinnes.

1. Againſt the temptation proceeding of the great number of our ſinnes.

before God, that his sinnes were multiplied as the sand of the sea, yet notwithstanding desired God to pardon him. And did not *David* after that he had publikely acknowledged, that no man could number his offences, or declare his transgressions, desire God to forgiue him, & to pardō his secret sins? we imagine peraduenture, that he is like vnto some niggardly prince, & that he hath certaine rules to measure his expences & almes deeds, and that he may in no wise passe some prescribed limits: & yet we do not cōsider, that if he should deale so with vs, that there should be no man in this world, yea, though *Abraham*, *Iob*, *Daniel*, *Samuel*, & *S. Iohn* were aliue againe, that should not be condemned: because the corruption is spred ouer all, & euery one is infected therewith. So that then, this being wel weyed, we need neuer be astonished at the multitude of our sinnes, if we wil flee for comfort vnto the mercies of God, and neuer doubt of his promises.

2. Against the temptation proceeding of the greatnesse of our sinnes.

Others are wonderfully terrified with the greatnesse of their sinnes: but we must think with *S. Paul* that where sinne hath abounded, there grace hath abounded much more: & as we see that there is no darknes so thick & obscure, but the Sun-beames wil quickly expel it: so likewise, we must thinke that there is no obscurity or darknes in mans mind, but God cā quickly driue it away by his light; nor any mallice in his heart, which he can not pardon by his grace, & correct by the vertue of his holy spirit; nor any disorder in his nature or life, but that he cā easily redresse by his diuine wisdom, whensoeuer it shal please him. What shall we think of him & of his power? Is there any so ignorant that he is not able to instruct by his wisdom: any so weak, that he is not able to help by his might: any so sorowful, that by his goodnes he can not make ioyful: or any so poore, that he is not able to enrich by his liberality? we need neuer doubt but he is able to pardō the most grieuous faults that euer were cōmitted or thought vpō him. For look how far he is higher thē we, so far is his mercy aboue our mallice. He is, as it were, a great & deep Ocean, wherin all the vices, sinnes, & miseries of his Church are drowned and swallowed vp. And as there is no offence so grieuous, no wickednes so enormious, or crime so detestable and odious, but that in iustice he might punish it, so is there none of these, but by his mercy which is aboue all he may pardon & forgiue. Was there any corporall disease, though neuer so desperate, but that Christ

The first remedie.

The second.

The third.

The fourth.

The fift.

whileſt he was hereon the earth, was able to cure it? and ſhall we thinke then that there can be any diſeaſe of the ſoule, wherof he hath moſt especial care, & wherein he hath moſt cunning, that can not be healed by his wiſdō & skil? If when he was mortall & clothed with ſo many infirmities, ſubiect to ſo many and ſuch grieuous vexations, he was notwithſtanding able to raiſe vp the dead, & ſuch as ſtunk in their graues, as did *Lazarus*: ſhall he not now, ſitting at the right hād of God, where he hath al power & authority both in heauen & earth, be able to cure both the diſeaſes of the body & the ſoule? for the one is no harder the the other. Moreouer, if he came into the world to eaſe thoſe that are heauy laden, ſhal the wait & heauy burden of our ſinnes, hinder vs frō cōming to him? doth he make any difference betwene the ſins & the ſinners, when as he exhorteth all thoſe, who are a thirſt to come vnto him, & he wil giue thē of the waters of life, & that freely & for nothing, wherwith they may quēch their thirſt? doth he except any? why did he ſay, when as he opened the booke in the ſynagogue, & read out of the Prophet *Eſay*: that the ſpirit of the Lord was vpon him, who had annointed him to preach the glad tidings of the goſpel to the poore, to heale the brokē hearted, to preach deliuerance to the captiues, & recouering of ſight to the blind, that he ſhould ſet at libertie them that were bruſed, & that he ſhould preach the acceptable yeere of the Lord? And to what end tendeth the parable of the two debtors, wherof the one ought 500 pence, & the other fifty? & of the creditour, who hauing two debters which had nothing to pay, forgaue them both: if not to ſhewe vnto vs, that he is as ready to forgiue the great ſinnes, as well as the ſmall & litle ones, to the end, that it ſhould be an occaſion for vs, by conſidering how much we are bound vnto him, to encreaſe our loue and affection towardes him? Let vs conclude then, that there is no wound ſo dangerous, but the plaiſter of Gods mercy, made with the blood of Chriſt Ieſus his Sonne, will quickly heale and recouer it.

The ſixt.

The ſeuenth.

There is another thing alſo which maketh vs to doubt of the remiſſion of our ſinnes; & that is our continuance in them. For conſidering that by reaſon of the corruptiō of our nature, which is ſo great & ſo hard to be amended, we can not but thinke often with our ſelues of our great offences towards god, & feare leaſt he will not vouchſafe to pardon ſo many heynous faults, & we

3. *Againſt the temptatiō of our continuance in ſinne.*

are ashamed to beg remission at his hands, & to confesse so daily, so continuall, & such obstinate peruersnes, as indeed is in vs: & by this meanes feare & shame doe pull vs back, as well from that trust & assurance we should haue in his mercies, as also frō that boldnes & hardines, which it is requisite we would assume, whensoeuer we appeare before him to craue any of his graces. Now the better to auoid this temptation, which of it self is very strange & forcible, we must first consider, that it is common vnto vs with all other men in the worlde. For that as *Salomon* saith, there is no man that liueth without sinne. For the Apostles themselues who had such an exceeding care to serue God & to obey him in all things, & had receiued such great measure of his graces: yea *S. Paul* himselfe who in powring out his grieses for that sin & wickednes which he perceiued to lie lurking within him, & that a long time after that he was regenerated, saith: *We know that the law is spirituall, but I am carnall, sold vnder sinne. For I allow not that which I do: for what I would, that doe I not: but what I hate, that doe I. If I doe then that which I would not, I consent to the Law, that it is good. Now then, it is no more I that do it, but the sinne that dwelleth in me. For I know, that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me: but I find no means to performe that which is good. For I do not the good thing which I would, but the euill, which I would not, that do I. I find then by the law, that when I would do good, euill is present with me. For I delight in the law of God, concerning the inner man: but I see another law in my members, rebelling against the law of my minde, & leading me captiue vnto the law of sinne, which is in my members.* And likewise to the *Galathians. The flesh lusteth against the spirit, & the spirit against the flesh: and these are contrary one to the other, so that we can not doe the same things that we would.* We may see then by this cōfession, that the Apostles, who were as godly men as euer were, & who had receiued wonderful mercies at the hands of God, were not exempted frō sinne after their regeneration, & that euen the deare children of God are often molested & troubled with the stings and concupiscences of the flesh, which do maruelously coole the heat of that affection, which should be in them to the seruice of God. Notwithstanding al which, they neuer giue ouer, but still trust in the mercies & goodnes of their heauenly father, hoping their sinnes shall neuer bee imputed vnto thē, so long as

1. This euil is commō vnto vs with all other men.

1. Kin. 8. 46.

Rom. 7. 14.

Gal. 5. 17.

they lay hold of the merites of Christ Iesus, and instantly craue at the handes of the almightie, to aide them with the power of his holy spirit, for the mortifying of their wicked lusts & concupiscences. Which thing *S. Paul* doth notably declare in the Chapter before mentioned, when as presently after the confession of his infirmity and weakneſſe, he addeth: *Now then there is no condemnation to them that are in Christ Iesus, which walke not after the flesh but after the spirit. For the lawe of the spirit of life, which is in Christ Iesus, hath freed me from the law of sinne and of death.* Albeit then, that all our liues long we feele many infirmities, and a marueilous contradiction in our flesh to the will of God: notwithstanding we need not doubt, but his grace will assist vs: and that the continuall prayers which we make vnto him will obtaine pardon for vs through his great and incomparable mercie. *Saint Cyprian* in expounding the Lordes prayer saith: It is an euident signe that we sinne daily, in that Christ hath taught vs to pray continually vnto God to forgiue vs our sins. We may adde further, vnto the saying of this holy doctor, that God in commanding vs to pray without ceasing for the remission of our sinnes, hath taught vs therby, that he is willing to heare vs whensoeuer, & as often as we cal vpō him faithfully. In like maner also in all places of the scripture wherſoeuer there is mention made of his grace and mercy, there is alwaies mention made of the time present. As first of all, *David* saith not, blessed is the man whose vnrighteousnes hath bin forgiuen, but, is forgiuen, and whose sinne is couered, and, to whome the Lord imputeth no sinne. And *S. Paul* in the second to the *Corinthians* saith, that he hath made him to be sinne that knew no sinne, that we should be made the righteousneſſe of God in him. And *S. Iohn* in his first epistle generall saith: not onely that the blood of Christ Iesus hath clensed vs, but that it doth clense vs from all sinne. As also in the second Chapter of the same epistle hee doth not say, that he hath beene, but that he is the reconciliation for our sinnes, and not for ours onely, but also for the sinnes of the whole worlde. And doth not the Apostle say to the *Hebrewes*, that by one onely oblation Christ Iesus hath consecrated for euer those whome he hath sanctified? as then sinnes, infirmities, and imperfections do continually abide in vs, and hang as

Rom. 8. 1.

2. *God commandeth vs to pray vnto him and hee promiseth pardon of our sinnes.*

3. *His grace and fauour continually set before our eyes.*
Chap. 5. 21.
Chap. 1. 7.
Chap. 2. 2.

as it were, vpon our ſhoulders, ſo long as we continue in this worlde: ſo likewiſe are the mercies of God alwaies preſt and ready to helpe and ſuccour vs, whenſoeuer we call vpon him, and moſt auaileable to purge vs from all our iniquities, and to clenſe vs from our ſinnes. And to what ende is Chriſt our high prieſt, once entred into the holy place, hauing obtained eternall redemption for vs, and by his death confirmed the will and teſtament of God, if it were not to this ende, to appeare and ſtand before him, and be an interceſſour for vs? Hath he beene, or is he now at this preſent, & ſhalbe euer hereafter our Chriſt, that is to ſay, our Mediatour towardes his Father, to bring vs into his grace and fauour? Was hee the Phiſitian and Sauiour of his Church no longer then hee walked here vpon the earth? or is he ſo now likewiſe that he is aſcended into heauen? though he hath but once ſhedde his blood for vs, for the ſatisfaction and remiſſion of our ſinnes, doe we not drinke dayly thereof in his ſupper, to the ende we may apply it vnto our ſelues, and thereby receiue the fruit and commoditie that cõmeth thereof? haue we onely beleeued when we were baptized, & at our firſt entrance into Gods houſe: or being once in, doe we perſeuere vnto the end, and fully beleeue the remiſſion of our ſinnes? If then a Chriſtian obtaineth by faith that which hee beleeueth and hopeth for: we need not doubt, but that if we beleeue alwaies, we ſhall alwaies be forgiuen, and that the remiſſion of our ſinnes ſhalbe as durable, as the grace and mercy of God, the certentie of his promiſes, the power and efficacie of the death of Chriſt Ieſus, and the faith of his Church, which are the matter and ſubſtance whereof it is compounded. And therefore as *Eſau* ſaide to his father *Iſaac*, that hee had more then one bleſſing, ſo wee may be aſſured at the handes of our heauenly father, to receiue more bleſſings then one, whoſe grace and bounty is ſo abundant, as that it floweth ouer all, and endureth for euer and euer.

4. This grace and fauour endureth for euer.

5. Ieſus Chriſt is our onely and euerlaſting Mediatour.

6. His worde & ſacramẽts doe aſſure vs of the continuall remiſſion of our ſinnes.

7. Such is the faith of the Church.

4. Againſt the temptation proceeding of the diſtruſt of the

Somethere are alſo, who diſtruſt and diſpaire of the mercies of God, and are wonderfully afraide, for that they thinke that hee is alwaies angrie with them: beeing perſwaded that hee requireth a perfect and an abſolute righteouſneſſe

of

of all his children, and that if we will please him, wee must obserue whatsoeuer hee hath written in his lawe, doing neither more nor lesse then hee there expressely commaundeth. Which if it were true, wee should haue no neede of the righteousnesse which commeth by faith, but onely of that which commeth of the lawe. For as *Saint Paul* saieth, those who can fulfill the lawe, shall be reputed righteous, and shall liue by the workes thereof. But because we can not be iustifyed by this meanes by reason of the infirmitie and weakenesse of our flesh, which so hindreth vs, that we can not accomplish it: and that Christ is the fulfilling of the lawe to so many as beleeue: and for that this opinion is the principall cause of the reiection of the children of *Israel*, as *Saint Paul* witnesseth, Who following the lawe of righteousnesse, neuer attained thereto, because they sought it not by faith, but by the workes of the lawe. For they haue stumbled at the stumbling stone, as it is written, Beholde, I lay in Sion a stumbling stone, and a rocke to make men fall, and euery one that beleeueth in him, shall not be ashamed. It is very requisite then, as well for these three considerations, as also for many others, and especially for the quieting of the conscience, which in many fearefull natures and religious persons is exceedingly more tormented herewith then with anything else, to know first of all how to please God, and to doe those things which are agreeable vnto his will and commandement. Secondly, to knowe those things wherein the righteousnesse and perfection of a Christian doth especially consist. And thirdly, what the reason is, why after our regeneration, wee doe still continually, and shall so long as wee liue feele so many infirmities, so many rebellions and disordered motions in our flesh. As concerning the first, God doeth not require, that wee should bee without carnall desires, worldly affections, and fleshly concupiscences: but that wee mortifie our flesh according vnto that grace which it pleaseth him to vouchsafe vs, by the working of his holy spirite. Hee doeth not require that there be no filth vpon vs, but that wee be carefull to wash our selues from all impuritie. Hee doeth not require that wee shoulde be without sinne, but that it should haue no such domination

mercies of God, & of the opinion that some haue, how that hee requireth of his children a perfect inherent righteousnesse.

Rom. 9. 31.

Three especiall considerations.

1. What it is that we ought to doe to please God.

domination and rule ouer vs, that as ſlaues well affectioned to the ſeruice of their maſters, wee ſhould likewiſe be ready to obey it in the luſtes and the concupiſcences thereof. He hath not ordained, that ſo long as we are carnall and ſolde vnder ſinne, there ſhould be no euill in vs, which ſo long as we are here, can not be ſeparated from vs: but wee muſt make warre againſt ſinne, we muſt not like of it by any meanes, but we muſt hate it, and we muſt grone vnder the burthen thereof, humbly confeſſing all our ſinnes vnto God, and heartily craue pardon for them: and further, that wee muſt not giue ouer our members to worke iniquitie, and to be, as it were, the armours of all kinde of impiety: but we muſt continually put off ſome of our olde ragges, and turne our ſelues into our ſhirtes: and herein wee muſt be like vno a broched veſſell, whereat we muſt draw continually, vntill all be out. We muſt be ſtill purging out the olde leauen, that we may be a new lumpe. In a worde, ſo long as we are here, he would not haue vs quite without ſinne, for whoſoeuer thinketh ſo, maketh God a lyar, but that we ſhould humbly acknowledge and confeſſe our ſinnes: and for the reſt, that we ſhould perſwade our ſelues, that hee is faithfull and iuſt, to forgiue vs our ſinnes, and to clenſe vs from all vnrighteouſneſſe. As concerning that which is good, hee would haue vs to carrie an earneſt affection towardes it, and to delight in it: and that though we finde an inſufficiencie in our ſelues to doe good, yet at the leaſt, that we ſhould be willing thereto, and alſo that we ſhould approoue and conſent vnto that law which is good and holy, and to the commandement which is iuſt and righteous. And in a word, that after the example of *Saint Paul*, we ſhould forget that which is behinde, and endeauour our ſelues vnto that which is before, and follow hard toward the marke, for the priſe of the high calling of God in Chriſt Ieſus. Beholde then briefly, that which briefly God requireth of vs, touching the care we ought to haue in fleeing of vice, and in following of vertue: who if he wil not approoue of our ſeruice, vnleſſe it be wholly agreeable and conformable to his law, we may conclude that then he ſhall haue neuer a ſeruant in the world. For as *Saint Peter* ſaith, This is a yoke which neither the Apoſtles nor all the holy fathers and Patriarches were able to beare: which

We muſt frō day to day ſeeke to put off the old man, & cloth our ſelues with the new

1. Cor. 5. 7.

1. Ioh. 1. 8, 9.

Rom. 7.

Phil. 3. 13, 14.

Act. 15 10.

which thing they thēſelves confeſſed: as *Abrahā*, who ſtanding before *God*, acknowledged that he was but duſt and aſhes. And *David* ſaith, that his ſinne was continually before him. And *Iob*, that he could not anſwer one thing of a thouſand. And *Daniel* ſeeking the Lord by prayer & ſupplications, with faſting, ſackecloth & aſhes, ſaith, we haue ſinned & haue cōmitted iniquity, & haue done wickedly, yea, we haue rebelled, & haue departed from thy precepts, & from thy iudgemēts: for we would not obey thy ſervants the prophets, which ſpake in thy name to our Kings, to our princes, & to our fathers, & to al the people of the lād. O Lord, righteouſnes belongeth vnto thee, & vnto vs open ſhame & cōfuſion. And *Paul* confeſſeth that he had bin a blaſphemer, a perſecuter & an oppreſſor, & was at that time, when as he made that confeſſion, the chief & principal of al ſinners. And to be ſhort, if we read over the whole ſcriptures, we ſhal find that the moſt holy perſons that ever were, haue ſhewed both by word & writing that they haue bin grievous ſinners, & that it was impoſſible by reaſon of their natural corruption to fulfil the Law of *God*. What ſhal we ſay thē of our ſelves, who are ſo bad & of ſo ſmal accoūt in reſpect of thoſe ancient fathers, & who have ſo farre degenerated frō them, both in regard of our religion, our pollicies, & ceremonies, that we may iuſtly be ſaid, not to haue ſo much as a hādful of their piety, faith, righteouſnes, vertue, & equity, & do reſēble thē no more then old ruines do beutiful & ſtately buildings? How then (ſay I) ſhal we, who are in ſuch a piteous caſe, be ſo bolde as to lift vp our heads ſo hie, & promiſe vnto our ſelves ſuch ſtrēgth & ability, that we dare ſo much as think that we are able perfitly and abſolutely to keepe and obſerue the Lawe of God? For though we did ſhine as bright as the moone & ſtarres, yet ſhould not we be cleare in Gods ſight. What ſhall we do then, who are but wormes and duſt? O the mad preſumption and intollerable pride of men, vvho being as vvicked as the Deuill, do notvvithſtanding imagine that they are able to attaine vnto the perfect righteouſnes of *Chriſt Ieſus* the ſonne of *God*: vvhich they muſt needes do, out of doubt, if they vvil fulfil the lavv. It is reported in the Eccleſiaſticall hiſtorie, that there vvas one *Acceſius* a diſciple and follovver of the heretike *Novatus*, and a ſtout maintainer of his maſters hereſies, vvho defended before the Emperour *Conſtantine*

Gen. 18. 27.

Pſal. 51. 5. Iob 9. 3. Dan. 9. 5.

1. Tim. 1. 13. Verſ. 14.

Secondly we muſt acknowledge that we are marveilouſly degenerated from the pietie and vprightnes of forefathers.

Thirdly to avoid the hypocriſie of ſuch as iuſtifie thē ſelves.

Sozom. 1. booke, chap. 21.

ſtantine, that after we had once receiued the remiſſion of our ſinnes in Baptiſme, we are bounde from that day foorth vnder paine of damnation, ſo exactly and ſo ſtrictly to keepe the Law, that we muſt omit no more thereof, then did *Chriſt Ieſus*: otherwiſe we ſhall neuer obtaine any mercie and fauour at the hande of God. Whereupon the Emperour, who was a very wiſe and vertuous prince, anſwered, If this be true, *Acceſius*, thou mayeſt make thee a ladder and clime to heaven alone: giving vs thereby to vnderſtand, that it was impoſſible for any man to attaine vnto ſuch perfection; and that there is no man (except *Chriſt Ieſus*, who was conceiued by the holy Ghoſt, and never knewe ſinne) which doeth not offend (as *Saint Iames* ſaith) in many thinges: and therefore by conſequent if he will be ſaued, muſt needes haue a Mediatour and an interceſſor for him. We may conclude then, that God doeth not require ſuch an abſolute perfection and puritie in man, as that he ſhould be without all ſinne: for that can not be in any but in the Sonne of God *Chriſt Ieſus*; but that we will be carefull & deſirous to attaine to a holy and pure life, & be continually ſtriving againſt ſinne, & bende all our affections to true holines. And if it ſhall happen at any time, (as often it will, conſidering our owne imperfections and ignorãce) that we go aſtray: that which he requireth of vs in ſuch a caſe, is; that with all humilitie and heartie ſorowe we acknowledge our faultes, and that as we are daily and hourely ready to renewe our tranſgreſſions, ſo we ſhould continually by our repentance, and by our heartie and earneſt prayers renewe the grace and fauour of God towardes vs.

Iames. 3. 2.

2. Wherein the righteouſnes and perfection of Chriſtians conſiſteth.

It may appeare then by that which hath beene ſaid alreadie, that the righteouſnes and perfection of Chriſtians conſiſteth of two partes. Firſt, in confeſſing that we are ſinners before God, & that we repoſe all our confidence and truſt in his mercies. And ſecondly that we be deſirous to ſerue him, and be obedient vnto his holy commandements, in as great meaſure as it ſhall pleaſe him by his grace and holy ſpirite to aide and aſſiſt vs. *S. Auguſtine* in reaſoning againſt the *Pelagians*, hath many notable and excellent ſayings to this purpoſe. As firſt, that our life may be tearmed perfect and vpright: if we vnderſtand that to attaine vnto this perfection, it is requiſite, that in what age or degree of vertue ſoeuer

Excellent ſayings of S. Auguſtine.

we

we be, we muſt alwayes conſider our owne imperfections in our heartes, and humbly acknowledge them with our mouthes. Secondly, that the perfection of Chriſtians doeth more conſiſt in the remiſſion of their ſinnes, then in the perfection of their vertues. Thirdly, that the grace and mercie, whereby God hath pardoned our ſinnes, doth preſerue and keepe the Church in her eſtate. Fourthly, that this grace hath raiſed vs vp when we were dead, and hath nowe made vs immortall, and that by it, beeing loſt we were founde, and ſhall nowe dwell for ever in our fathers houſe; being throwen downe, we are lifted vp; & are at this preſent ſo well ſupported by the meanes hereof, that we need never to feare (provided alwayes that we lay holde thereof, and that through a curſed and arrogant opinion of our owne ſtrength and abilitie, or the power of any other creature whatſoever, we doe not depart from it) falling into that horrible and fearefull pitte of death and deſtruction, wherein wee were before. Beſides theſe worthie ſayings of this holy Doctour, which are verie pregnant and plaine for the confirmation of that which we haue ſaid before, touching Chriſtian righteouſnes, he ſetteth downe alſo many excellent compariſons, whereby hee doeth moſt liuely ſet forth the trueth hereof. And firſt of all in his booke of the Citie of God, comparing it with the Sanctuarie of the *Romanes*, hee ſaith, that even as their citie was peopled in the beginning, by reaſon of that freedome and impunitie, which *Rhemus* and *Romulus* proclaimed and offered to all malefactours, which woulde come and inhabite there: So likewiſe the Church of God is builded and gathered of all nations of the earth, by a generall pardon which God doeth offer vnto ſo many, as will enter and dwell therein: with this condition, that they muſt deſire it, and truſt to obtaine it by his mercie through the merits of his Sonne *Chriſt*. Whereby we may gather that to ſpeake properly and truely, the Church is nothing elſe but an aſſemblie of idolatours, blaſphemers, infidels, rebels, ingratefull, diſloyall and barbarous men, murtherers, theeves, vſurers, ſlaunderers, backebiters, and ſuch like people, to whome God hath freely giuen his grace, thereby to ſaue them, in forgiving their offences, and releaſing that puniſhment which was due vnto them for their ſinnes. And againe writing vpon one of

2.

3.

4.

Sundrie notable compariſons of this Doctor for the confirmation of this point.

1. *The Church is an aſſembly of ſinners, which God doth ſanctifie and iuſtifie.*

Pſal. 31. 2. *The diſeaſes which hee healed, and the dead which he raiſed vp.*

the Pſalmes, he compareth God vnto a skilful *Chirurgion*, and a Chriſtian vnto a man that is moſt grievouſly and daungerouſly wounded, ſaying, that as a maymed man, who deſireth to bee healed, and to recover his former health, muſt not hyde his wounde but make it knowen vnto the ſurgeon, who by waſhing thereof, and laying his plaiſter to the ſore, doeth in a ſhort time heale it and make it as ſounde as his other partes. So likewiſe if we will heale the maladies and diſeaſes of our ſoules, we muſt lay them open in Gods ſight by a true and hearty confeſſion, and he muſt applie his plaiſter, that is, his mercie and a generall pardon which he muſt giue vs for all our faults and iniquities.

3. *Howe that we are deliuered and maintained by the power and grace of of God, as were the children of Iſrael.*

In another place he likeneth our redemption to the deliverance of the people of Iſrael, when as they were in captivitie in Egipt, and ſaith, that even as when they were delivered from the place where they had bin captives, their enemies which purſued them, were drowned in the red ſea. So likewiſe in Baptiſme, which is the beginning of our redemption, our ſinnes are waſhed away by the blood of *Chriſt Ieſus*. After that they were entred into the wildernes, before they came into the promiſed land, they were conſtrained to fight with hunger and thirſt againſt heat, againſt thoſe ſolitary deſerts, againſt *Amalek*, againſt venemous ſerpēts, & other innumerable tēptations: ſo likewiſe after that we haue bin called & ſanctified, before we can enter into that eternal glory & reſt which we hope for, we muſt firſt fight againſt the deuil, the world & our owne concupiſcences. If at any time they were bitten with ſerpents, they had no other means to heale and recouer them ſelves, and to keepe them from their venim, but to lift vp their eyes, and to looke vpon the braſen ſerpent, which *Moyſes* by the commandement of God had erected to this purpoſe. So likewiſe if we be ſtung or hurt either by our enemies, or by the inordinate luſtes of our faith, whereby we lift vp the eyes of our heartes to behold *Chriſt Ieſus* hanging vpon the Croſſe: We may beholde in this ſimilitude our righteouſnes very excellently and very fitly deſcribed, and that the greateſt part thereof conſiſteth in the grace and mercie of God, which it pleaſeth him to beſtowe vpon vs, not onely when he calleth vs, but alſo ever after ſo long as wee live in this worlde, pardoneth our tranſgreſſions by his great goodneſſe, and for the loue of his onely

Sonne

Sonne by whome wee are commended and reconciled vnto him. He alſo ſetteth downe another compariſon very fitte and agreeable to the ſame purpoſe: and that is of the two thieves, who ſuffered with *Chriſt*, by the which (ſaith he) al men both the godly and the vngodly are repreſented. *If* one ſhould examine the lives of theſe two poore & wretched theeves, there would be found ſmall difference betweene them. For both of them were very wicked and naughty perſons, & ſuch as had deſerved death by the lawes. In like maner there is no difference betweene the elect & the reprobate; for both of them are vicious, not onely by nature, but alſo in converſation. And there is not one (as *David* ſaith, & likewiſe *Paul*) that doth good, & that hath not deſerved a ſhamefull death at Gods handes, if he ſhould deale as men deſerue. There is then no other diſtinction betweene them, but that which diſtinguiſheth the malefactors. For as the one was ſaved for that he did firſt acknowledge & confeſſe his faults, and then that he to whom he confeſſed thē was willing to pardon them: ſo likewiſe the difference betweene the elect & the reprobate is this, that the one do acknowledge their ſinnes & are heartily ſory for them, and withal do continually crie vnto *Chriſt Ieſus*, ſeeking for helpe at his hands who was crucified for them: whereas on the cōtrary, the other will not acknowledge their own weaknes, & therefore they grow ſo proud, & are puffed vp with ſuch a conceit of them ſelves, that they give them ſelves to all kind of ſenſualitie, & wholy delite in things of this world, & ſo in the end doe die both impenitent and obſtinate ſinners, neither doe they know *Chriſt Ieſus*, but rather contemne and deſpiſe him, as that proude and mallepert thiefe did: yea they barke and bay at him, even as dogges doe at ſuch as are not of their acquaintance.

4. *Of the thiefe that was crucified who by his faith obtained mercy at the hands of Chriſt Ieſus.*

Pſal. 14. 1. Rom. 3. 10.

This compariſon then made by this holy and excellent Doctor, tendeth to this ende, to ſhew vs, that we are righteous as the thiefe was righteous: that is to ſay, by confeſſion and repentance of our ſinnes, and by the remiſſion that wee obtaine by a lively faith in *Chriſt Ieſus*. And as our forefathers who were very wiſe and well aduiſed in many thinges, haue alwayes attributed vnto him theſe two names, *good*, and *Thiefe*, and that after his death, when as hee was nowe glorified, and reigned in Paradiſe with *Chriſt Ieſus*, ſignifying by one of the ſayde

names what grace and favour *God* had ſhewed him: and by the other, the qualitie and deſert of his owne ſinne. By the ſame reaſon may we terme *Chriſtians*, either good murtherers, good idolaters, or good whoremaſters, or good ſlaunderers, or good ſinners, according vnto the ſinne whereto they haue bene moſt addicted. *For* in thus doing, wee alwayes giue the glorie of their juſtice and righteouſneſſe vnto the grace and favour of *God*. And to humble them withall, wee put them in minde what puniſhment they ſhoulde haue, if God ſhoulde deale with them according vnto their deſartes. Nowe becauſe the greateſt and the beſt parte of the righteouſneſſe of all Chriſtians doe lye and conſiſt in Imputation, that is to ſay, in that God by the merittes and obedience of his Sonne *Chriſt*, doeth hold and account them iuſt and righteous, whenſoever they appeare before him in iudgement: this learned and godly father doeth compare the Church in another place to the Moone: and ſaith, that, as that is of it ſelfe darke and obſcure, hauing no other light but that which is borrowed of the Sunne: ſo likewiſe the Church hath no other righteouſneſſe, but that which is communicated to it, by the death and merites of *Chriſt Ieſus*, from whome ſhee is no ſooner ſevered, but foorthwith ſhee is eclipſed, and remaineth in her naturall darkeneſſe and blindeneſſe, which is farre more feareful, and is much thicker then that of the Moone, when it is declined from the Sunne. Wee may then fully reſolve, being enduced thereto by ſo many excellent ſayings and fitte compariſons of this ancient Doctor, that the firſt and principall part of our righteouſneſſe is in this, that it pleaſeth *God* to bee mercifull vnto vs, and to forgiue vs our ſinnes for the love of his *Sonne Chriſt*, in whome alone wee ought to put our whole truſt and confidence, ſo long as wee are laden with this heauie burthen of corruptible and ſinnefull fleſh.

5. Is that of the moone which borroweth her light of the ſunne.

Of the obedience which we owe vnto God.

Nowe as touching the ſeconde, which is the obedience and ſervice wee owe vnto *God*, and which wee ought in all faithfull manner to perfourme vnto him, after that hee hath once receiued vs into his houſe, it conſiſteth (as *Saint Ambroſe* ſaith) rather in a holy affection, then in any reall and eſſentiall effect. *For* all that wee can doe, or rather all that the grace of *God* worketh

worketh in vs ſo long as wee are in this worlde, is a deſire to ſerue and obey him: and when ſoever wee fayle hereof to make vs heartely ſorie for it, and in the acknowledging of our ſinnes, to make vs returne to him, and humbly to deſire and craue his mercie and pardon for them, and that it would pleaſe him to vouchſafe to take pitie of vs. Wee are herein very like vnto ſicke perſons, who deſire nothing ſo much as to bee in health, and to recover their former ſtrength: and therefore they are verie carefull to obſerue all the rules of phiſicke, and whatſoever elſe they thinke may be availeable for the recoverie of their ſtrength and health: and yet for all that they can not be ſo carefull nor ſo watchfull over them ſelues, but that oftentimes they fall into their diſeaſes againe, and muſt needes haue the helpe of the phiſition.

In like manner conſidering the feebleneſſe, and weakeneſſe of our ſoules, and their variable and vncertaine diſpoſition, wee had neede to meditate continually in the Lawe of *God*, which is the regiment of their health, and ſtrive (according to that meaſure of grace which hee hath giuen vs by his holy Spirite) to obſerve and followe it in all pointes ſo farre foorth as poſſibly we may. But although wee ſtuddie by all meanes that may bee to doe ſo, yet can we not bee ſo preciſe herein, neither yet ſo provident, but that wee ſhall fall into many grievous diſeaſes, and therefore we muſt (when we haue done what we can) haue our recourſe vnto this excellent and ſoveraigne receipt of the mercie of *God*, who wil haue pitie vpon vs, when as he ſhal conſider that it proceedeth not of any intemperance or euill dyet that wee keepe, but of a natural infirmitie that is in vs, that wee fall ſo often into our olde diſeaſes. *For* wee muſt not imagine that hee is like vnto ſome cruell and heard hearted creditour, which will not releaſe one pennie of that which is due vnto him, but will haue all payde and that to the vttermoſt farthing. He is merciful vnto al men, yea to his enemies, & therefore he will not be cruel & vnmerciful vnto his children, and we may be wel aſſured, that as he hath ſhewed himſelf vnto our fathers, ſo he wil be vnto vs, & therfore al though in ſtead of gold which we owe him, we haue nothīg but irō, yet muſt we pluck vp good

Another ſimilitude declaring what obedience God requireth of vs.

heartes, and carrie ſuch as wee haue to him, and bee certainely perſwaded, that hee will haue greater regarde vnto his mercie in bearing with our povertie and want of abilitie, then to his juſtice in requiring of vs, whatſoever is due vnto him: alwayes remembring this, that wee muſt not bee idle and careleſſe. For if hee once perceiue that wee are carefull, and that wee will take paines and doe what wee can to pay him that which wee owe, and as our power and abilitie will ſerve vs, hee will take pence for teaſters, and ſhillinges for crownes, and will receive a little for all that wee owe him, and will accounte vs righteous, if hee once ſee in vs a will and deſire to doe that which is good and pleaſing in his ſight. Euen as wee commonly accounte a good traveller, not onely him that hath alreadie gone his journey, but alſo ſuch an one as is readie preſt and willing to goe forwarde in his way. The concluſion then of this ſecond point is this, that to bee accounted righteous before God, it is not requiſite that in all our thoughtes, counſels, deſires, wordes, workes, and generally all our whole converſation, wee ſhould bee ſo vpright and conformable vnto his will and Lawe, that wee ſhoulde not omit any thing of whatſoever is commanded vs (for that is impoſſible, conſidering the great and wonderfull corruption of our nature, and the miſerable and wretched eſtate wherein wee are) But it is onely required of vs, that wee ſhoulde humble our ſelves and acknowledge and confeſſe that wee are miſerable and wretched ſinners, as wee haue alreadie prooved: And next vnto this, that wee repoſe our whole truſt and confidence in his mercies and promiſes which hee hath made vnto vs: And thirdly, that wee preſent our ſelves before him in the Name and Mediation of his ſonne *Chriſt Ieſus*, and for his ſake crave remiſſion and forgiveneſſe of our ſinnes: And finally, the the better to make manifeſt ſuch great and exceeding bountie and goodnes towards vs, we muſt conſecrate the reſt of our liues to the praiſe and honour of his Name, and ſeeke the advancement of his glorie ſo much as we may: humbly beſeeching him to continue his gracious and loving favour towardes vs, and to winke at ſuch faultes as he daily findeth in vs, and to accept of our good willes as of ſufficient due tyes, and to take the great and exceeding

A third ſimilitude.

A ſummarie of the obedienc, ewhich God requireth at our handes.

exceeding displeasure we haue with our selues for our manifold transgressions, as a full and absolute satisfaction for all our sinnes.

It remaineth now that we vnderstand what the reason is, why that when he hath called & regenerated vs, he will not vouchsafe vs such grace and fauour, as to keepe vs in his waies, and to make vs so perfect and absolute, that there be no more any repugnancie or contradiction to his will and pleasure: that is to say; that we neither thinke any thing in our minds, nor loue any thing with our hearts, nor yet suffer our senses to delight in that which is not consonant and agreeable vnto his lawes and commandements. Many and especially such, as are most afraide to offend him, and are best affected toward his seruice, doe thinke with them selues, that if they could obtaine such mercy at his hands, that they should be most happie and fortunate, yea, and that then they should liue a very angelical and holy life. Which I am perswaded is most true: And I must needes confesse, that there can be no greater felicitie, then to loue God with all our hearts, with all our soules, and with all our strength. But seeing that both experience, and the Scripture teacheth vs, that he will not bestow such grace and fauour vpon vs, and therefore that it is impossible that wee should attaine vnto any such perfection so long as we are in this life, I say, that we ought to be content with such graces, as it pleaseth God to bestow vpon vs, and assuredly to beleeue and perswade our selues, that we are not capable of so excellent and precious a treasure. Moreouer it were not profitable for vs, that so great a reuenew should be committed into our handes, seeing as yet, we are wards and vnder age, besides our small discretion in the vsing of such great wealth, so long as wee are conuersant among such wicked companie as is in the world, and ruled by the lewd counsel of our corrupt flesh. Let vs, I pray you, consider this also: that if so be our first father *Adam*, who was created in such integritie and perfection, and in whome the graces of God shined in most bright and beautifull manner, was not able to resist one small and light temptation in Paradise, where he was, as it were, hedged about with the fauour and loue of God: what shall wee doe, who liue in this wretched and miserable world, where we are assaulted on euery side with so many and so furious temptations? and if hee, who

3. *The reason why that after our regeneration, wee still feele so many infirmities & rebellious motions against God.*

1. *We are not yet capable of so great a good, neither is it expedient that as yet, we should haue the fruition thereof.*

was

was clothed with ſuch coſtly and precious garments, and wrapped vp in the manifold bleſſings of God, would notwithſtanding through a diueliſh preſumption, and a moſt curſed ingratitude, forgat him of whom hee had receiued ſo many excellent benefits: is it poſſible that we ſhould be better aduiſed, & more ſufficient to keepe our hearts and mindes from this pride and preſumption? And hereby we may gather how expedient it is for vs, and how neceſſarie for our ſaluation, that God, after hee hath regenerated and renued vs, ſhould notwithſtanding ſtill ſuffer many infirmities to dwell in vs, to the ende they may miniſter occaſion, and be a means to humble vs, and to make vs acknowledge that we haue no other righteouſnes, but that which lieth in Chriſt Ieſus, and in the remiſſion of our ſinnes: nor any other hope to be ſaued, but by the only grace and mercy of God. S. *Auguſtine* comparing *Iob* with *Adam*, ſaith, that *Iob* ſitting vpon the dunghill, did valiantly reſiſt both the woman and the deuill, and therefore was with great honour receiued into Paradiſe. We cannot too often remember theſe two examples, ſeing they teach vs, that there is nothing more forceable, or more auaileable to humble vs and keepe vs in true feare of God, then infirmities and temptations: wherto we cannot but acknowledge our ſelues to be very ſubiect. For pride, which was the firſt ſinne wherewith we were infected, is alſo (as the ſame holy Doctor ſaith in many of his bookes) the laſt corruption which departeth from vs, and there is nothing in this world that we are ſo long in learning of, nor ſo difficult for a man to practiſe, as to be humble, lowly, and to thinke baſely of himſelfe. For what poore beggar or botcher is there, that is not ſomewhat conceited of himſelf, or that hath not ſome opinio of his own perſon? & how cã it be but that we ſhould account and eſteeme of ſuch things as are of priſe with the worlde, ſeeing we boaſt & brag oftentimes of that which is diſcommended among men, and thought to be very vaine and vicious? For we ſee there are many that delight in dancing, ſome in dicing and carding, others in ſwearing, drinking, ruffling, and quarrelling, yea, poore men doe often glorie in their pouertie, & vant of their patched cloakes. Seeing then, that this curſed pride hath taken ſuch deepe roote in our hearts, that it is a difficult matter to plucke it out, either by inſtructions,

2. By reaſon of our infirmities we doe the better vnderſtand what neede we haue of the righteouſnes of Chriſt Ieſus.

Auguſt. vpõ the 29. Pſal.

3. The due cõſideration of our pride, draweth vs to humility, which is increaſed by the graces & gifts of God.

threat-

threatnings, commandements, or any remonſtrances what ſoeuer, I am verely perſwaded, that among the manifold teſtimonies and innumerable proofes, which God hath giuen from time to time of his great wiſedome and diuine prouidence, and thoſe excellent graces which God hath and doth daily beſtow vpon vs, this is not the leaſt: that after hee hath called vs to the knowledge of his Sõne, & vnited vs vnto him by that faith which we haue in his Goſpel, he hath ſtill left ſeuerall infirmities & ſundrie great imperfections inhabiting & dwelling in our fleſh: and by this meanes we are the more apt to be partakers of his mercy with a ioyful remembrance & an aſſured perſwaſion of his grace & fauour towards vs. And furthermore, with theſe curſed & danable relikes of ſinne, which doe exceedingly abound & flowe in vs, hee doth correct & rebuke this proud & ſwelling humour which hath bin the ouerthrow both of men & angels, making of this miſerable & wretched eſtate of ours, as it were, a tryacle & preſeruatiue againſt miſerie. *A ſimilitude.* For euen as the apothecarie maketh a receipt of ſerpents skins, which is very auaileable againſt their venemous bitings and poiſoned ſtingings: ſo likewiſe doth our good God compound & make a moſt excellent medicine of our ſinne & iniquitie, to preſerue vs (as we haue ſaid already) frõ this dangerous infection of pride: & willeth that according to the example of him that was ſicke of the palſie, we ſhould continually carrie our beds vpon our ſhoulders, after that we haue bin once healed: not only to the end we ſhould remẽber that grace & mercy which he hath ſhewed vs, but alſo that we ſhould be mindfull of that fauour & loue which he doth daily ſhew vs in healing vs by the continuall pardoning of all our ſinnes and offences. *An excellent allegorie.* and herein he doth imitate thoſe ſurgeons, who keep an iſſue at their ſoares, deferring to heale & cure them, for that they would haue the diſeaſed perſon ſtil to ſeeke to him. *An other ſimilitude.* Let vs nowe conſider of that which hath bin ſpoken, as well touching that dueie which God required at our hands, as alſo that righteouſnes and perfection which is requiſite for a Chriſtian, and what the occaſiõ is, that we are ſtil clogged with theſe infirmities & imperfections, & we ſhal eaſily diſcern, whether there be any other waies to come into the grace and fauour of our God, then by obſeruing of his commandements & ſtatutes: and likewiſe whether we haue any ſuch great cauſe to feare and tremble as wee doe, when

we

we enter into the consideration of our manifolde sinnes and imperfections.

5. Against the temptation proceedig of the feare and horrour of Gods iudgements. Psal. 143. The first remedie.

Some others there are, who in remembring their horrible and fearefull offences, doe vtterly despaire of the remission of them, for that they are perswaded, that God will examine euery thing that is amisse very straightly & very seuerely. Which if he should doe, euery one (as *Dauid* saith) should be found culpable, and be in danger to be condemned and destroyed. But we haue shewed before, that there is no condemnation to such as are in Christ Iesus; and not onely no condemnation, but also no accusation which shall preiudice them, seeing that God on the one side iustifieth them, and *Iesus Christ* on the other side, is dead and risen againe, and become a Mediatour and an intercessour for them. And that this is true, it doth manifestly appeere by the examples of such as are deade already, as also what shall be the estate and condicion of the children of God, after their departure out of this life. Was not *Lazarus* his soule immediatly after his death, caried into *Abrahams* bosome? Did not the thiefe the same day that he was hanged, enter with Christ Iesus into Paradise? Was not *S. Steuen* receiued into heauen presently after he was stoned to death? Which examples haue beene left vnto vs in the Scriptures, not onely to declare the great goodnes & mercie of God towards them, but also to manifest what grace and fauour hee is purposed to bestowe vpon all true Christians, whose liues and actions shalbe no more examined, then were those of the persons before mentioned. And we must not think, that he entertaineth them otherwise, then a louing father doth his children, when as they come to his house, or that he speaketh of any thing, but that which may minister comfort and consolation vnto them. For he wil say vnto them, as *S. Matthew* reporteth: It is wel done, good seruant and faithfull: thou hast beene faithfull in a little, I will make thee ruler ouer much: enter in to thy masters ioye: Or else, come ye blessed of my Father, inherit ye the kingdom prepared for you, from the foundations of the world: for I was hungrie, and ye gaue me meate, &c. Whereby wee may gather that nothing shalbe remembred, but onely that little good which they haue done: all their euill workes shalbe either buried in the bottome of the earth, or drowned in the depth of the sea, that they neuer

Examples for the proofe of that which we haue saide before.

By similitudes

By testimonies.

come

come foorth into iudgement to accuse them: yea, all those writings and informations which may in any wise hurt or testifie against them, shalbe cancelled and torne in pieces. We then, who are iustified by his grace, neede not feare the rigour and seueritie of his iudgements, or dispaire of the remission of our sinnes, but the consideration of them is very feareful to the wicked, who by reason of their sinne and infidelitie, are culpable in his sight. And in deede, we should be so farre from beeing afraid of the iudgements of God, that it should rather comfort and reioyce vs. For seeing it is commended vnto vs, as one of the articles of our faith, which is contrarie to feare and despaire, either we must not beleeue it, or if wee doe, it should tende to our comfort and consolation.

6. Against the temptation which proceedeth of the consideration of extraordinarie calamities, which many imagin to be inflicted vpon man through an irreconciliable displeasure of God towards sinne.

There are others also, who if any newe aduersitie happen vnto them, they presently despaire of the graces of God, and thinke that this visitation proceedeth of his anger, and for some sinne, which he laieth to their charge, which make them thinke that he is like vnto a man, of whose loue or hatred we coniecture by the countenance and colour of his face. But we are as wonderfully deceiued herein, as were *Iobs* friendes, who vsed the same and the like arguments, to perswade him that he was out of the fauour of God, and that therefore he was so afflicted and punished as he was. Which if it were true, it would follow necessarily, first of al, that these afflictions and scourges should be perpetuall, seeing there is no man so holy, but that he hath more vice, then vertue, and more wickednes, then goodnes lying and lurking in him: Secondly, that the Patriarches, Prophets, Apostles, and Martyrs of Christ Iesus, were the greatest sinners in the worlde. For as *S. Paul* saith, they haue beene beaten, whipped, persecuted, burned, seared, and cast vnto wild beasts: and reputed as the very dung and offscouring of the world: And thirdly, that if aduersities be apparant arguments of his displeasure, then prosperitie must needes be a manifest and a certaine signe of his fauour and loue toward vs: Whereas the Apostle speaking of the one, saith, that it prouoketh vs to repentance: and making mention of the other: he saith, that the rods and chastisements of the other, are euident tokens of his loue. Wee may then safely conclude, that these accidentall miseries, ought not to make vs dout

The first cõsideration.

The second.

The third.

of

of the mercie and fauour of God.

7. Of the temptation which proceedeth of the comparison betweene our selues & such as are holy and godly men.

We are also maruelously disquieted oftentimes, when as we compare our selues with those who haue bene, or are at this present accounted vertuous and godly men. For in reading or hearing of their holines and heauenly conuersation, and comparing it with our owne wicked & vngodly actions, we can not but acknowledge a maruelous difference betweene them and vs, and therfore think with our selues, that we are very wicked & vniust.

The first consideration.

But herein we are many waies deceiued. And first of all, that we imagine that the righteousnes of a Christian doth consist in his works, and not in the remission of his sinnes. For though that *Abraham* was charitable, patient, milde, lowly and careful to do his duetie in euery thing, yet for all that, he was not righteous in the sight of God, but onely by that grace, which it pleased God to impart vnto him, by imputing vnto him the righteousnes of his Sonne, through the faith which he had in his promises.

The second.

Secondly, if we will iudge of mens vertues, we must passe ouer many of their faults, as their corrupt natures, their vaine words, their wicked imaginations, their leude affections, & polluted hearts: al which we should carefully & diligently examine, before we can pronounce them righteous according to the law. Nowe there is no question, but the most vpright man that euer was, hath infinitely transgressed herein, as it may most plainly be prooued by their owne confessions: and therefore we must not thinke, that they haue bin exempted from sinne, though that all their faults be not reuealed vnto vs: neither should our transgressions make vs imagine that we are not in the fauour of God, as well as they were, though that our sinnes be greater in nomber and more grieuous then theirs.

The thirde.

Thirdly, wee erre greatly, in that we doe not consider, that righteousnes, faith, hope, patience, charitie, humilitie and other vertues, are qualities which are increased or diminished, or (to speak as the Philosophers do) which are capable of more and of lesse. For albeit they haue bene more charitable and more faithfull then we are, and we lesse then they: yet it followeth not, but that both the one and the other may be iustified by that faith, which it pleaseth God to impart vnto either, according to that measure & portion which it pleaseth him to thinke expedient, as wel for his glorie, as for our saluatiō. And therfore in regard of these reasons, we must not be terrified with the

the consideratiõ of the multitude of our sinnes, but we must stedfastly beleeue that we are the children of God, as well as the Angels them selues. It is certen that they are the eldest sonnes (as *Philo* saith) because they haue not sinned at all, but we are the youngest, for that (after the example of the prodigall childe) wee doe repent vs and are heartily sorie for our sinnes.

8. Against the temptation proceeding of the great wants that are in vs.

There is also one thing more, which doth greatly trouble our consciences, & doth often make vs doubt whether we be of the nomber of Gods children, & that we haue the mercy of God to iustifie vs, or not. And that is: when we doe not finde in our selues a liuely & feruent faith, either in praying vnto God, or in praising of his holy name in confessing of his bountie towardes vs. The better to arme vs against this temptation, we must vnderstãd first of all, that the holines & sanctitie of the Church is set downe and propounded vnto vs, as an vndoubted article of our faith, to the end that we should not make any question thereof, though it be not so apparant & sensible, as are the coulers & sauours of sweet & delightsome flowers. Euen as then we doe not thinke that the fire which is raked vp in the ashes, is cleane put out, though that neither the light appeareth, nor yet the heate thereof can be discerned: and as that tree is not dead, which in winter hath neither leaues, blossoms, nor fruite vpon it, nor yet any other thing which may be as a signe of the life that is hid within it: so likewise may not we be said to be without faith, for that sometimes it seemeth to be buried & smothered in vs. Secondly, we must cõsider that the spirit of God is like vnto a winde which bloweth when & where it listeth. Seeing then, that we are very vnfit to set forth the praises of God, vnlesse it pleaseth the holy Ghost to open our lippes, & that our pipes cannot resound these wonderfull graces which we haue receiued, if God him self do not set them in tune, we must patiently wait for the time, wherin it shal please him to enspire vs, & take heed that we do not refuse it when soeuer it pleaseth him to offer it vnto vs, or be slacke in asking of it, when we feele such cold and frosen affections within vs.

The first remedie.

A confirmation by similitudes.

The second remedie.

A brieft summe of this whole treatise, deuided into 7. books.

My purpose & intention hath bin hitherto, to shew the great & wonderful distemperature of our vnruly & disordered passiõs; and as plainly as I could, to decipher vnto euery one, the manifolde daungers whereinto they violently driue vs, if they be

be not bridled with the rules of reaſon, and, as it were, tamed and made gentle by diſcreete handling. Imitating herein the *Lacedemonians*, who were accuſtomed to make their ſlaues drunke, and afterwards to ſhewe them to their children, that they ſeeing their filthie behauiour and loathſome countenances, might be the rather induced to auoide all intemperance what ſoeuer. In like manner my whole ſcope and purpoſe hath beene in this diſcourſe, to ſhewe, what diſorder and confuſion vnruly deſires and vntamed humours haue bred and hatched in all ſuch perſons, as haue beene ſlaues to their owne affections, to the end, that euery one that hunger and thirſt after a peaceable and quiet eſtate, may plainly perceiue, that there is no other meanes to attain their wiſhed end, but onely to curb them ſhort, and ride them with a ſharp bit, for that they are very headſtrong and vnruly jades. For euen as a gold ring doth not ſo ſoone touch a goutie or diſeaſed finger, but that preſently it cauſeth great and intolerable griefe: ſo likewiſe the humours, riches, pleaſures, and profit of this world, doe nothing elſe but moleſt and trouble our minds, either with ambitiõ or couetouſnes. Which paſſions are euen as pricks and eating ſoares or vlcers at the heart, which bite and gnawe continually, neuer ſuffering it to take reſt, or to liue at eaſe and contentedly. And herein they doe ſomewhat reſemble our feuers or agues, the heat and cold whereof, though they be internall, yet are they more extreame and more painful to be endured, then the coldeſt or whoteſt ſeaſon of all the yeere. In like manner there is no fire what ſo euer, whoſe heat is ſo forceable, as is the ſcorching flame of our owne concupiſcences. We muſt then take all the paines that may be to quench it: which we ſhall effect in time, if we doe carefully remember, and diligently put in practiſe that which hath bin before rehearſed. For euen as it fareth with theſe great maſtifes which wee nouriſh, the better to keepe our goods from ſtealing and pilfering away, though they barke neuer ſo fiercely, yet if they be rebuked by the maſter of the houſe, to whoſe voyce they are accuſtomed, they will preſently deſiſt and leaue off from further ſtirring: ſo likewiſe the moſt furious and violent paſſion that may be, wil ſoone be quiet, if they be accuſtomed to be rebuked by reaſon, and not ſuffered to barke and bay at their owne pleaſures. But aboue al things

A fit ſimilitude.

An other ſimilitude.

Plutarch *in his treatiſe of the contentation of the minde.*

we

we muſt ſeriouſly pray vnto the Almighty, as we haue ſaid already in the beginning, to vouchſafe vs continually the ayde and comforte of his holy ſpirite, that thereby we may be enabled to maſter them. For if it pleaſeth not him to open our eyes, and vnſtoppe our eares, we ſhall never be able of our ſelves either to ſee or vnderſtand his trueth, neither will our heartes be fitte to receiue the print thereof, if they be not mollifyed and ſoftened by the working of his holy ſpirite.

The true and effectuall meanes to reape commoditie by that which hath bene before ſpoken

It remaineth now that we be humble and earneſt ſuiters vnto him, that it would pleaſe him for his ſonne *Chriſt Ieſus* ſake, to enlighten the eyes of our mindes, that wee may perfectly ſee the vanitie of thoſe thinges which we ſo carefully followe, and the true perfect happines of that which we ſo warily ſhun & eſchewe. And furthermore that he would vouchſafe to turne our heartes from all ſuch thinges as may in any wiſe moleſt and diſquiet vs, and that by the direction of his holy Spirit, we may ſeriouſly ſeeke after that which is alwayes accompanied with an aſſured reſt and a ioyfull contentation.

To the King of Kinges, immortall, inviſible, and onely wiſe God, be all honour, glorie, praiſe, and dominion now and for ever, Amen.

FAVLTS ESCAPED.

Fault			*Correction*
21	drawne		driuen
51	the		three
54	tyranous		tyrants
55	who		which
55	*Ariſtides*		*Ariſtides*
57	in		by
82	ſtupititie		ſtupiditie
86	reſolued		diſſolued
89	caſſered	*reade*	caſſed
97	ole		old
111	the		three
124	noxious		obnoxious
135	euer		neuer
137	and		to
155	captiued		captiuated
109	ruines		rumes
171	hare		Hart
171	harnes		hornes
184	he		we
189	ouercame		ouercome

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